

The Franciscan Educational Conference

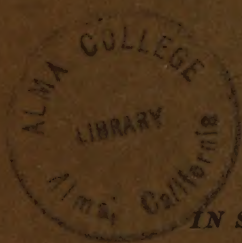
VOL. VII

NOVEMBER, 1925

No. 7

REPORT OF THE SEVENTH ANNUAL MEETING CINCINNATI, OHIO

JUNE 26th, 27th, 28th, 1925



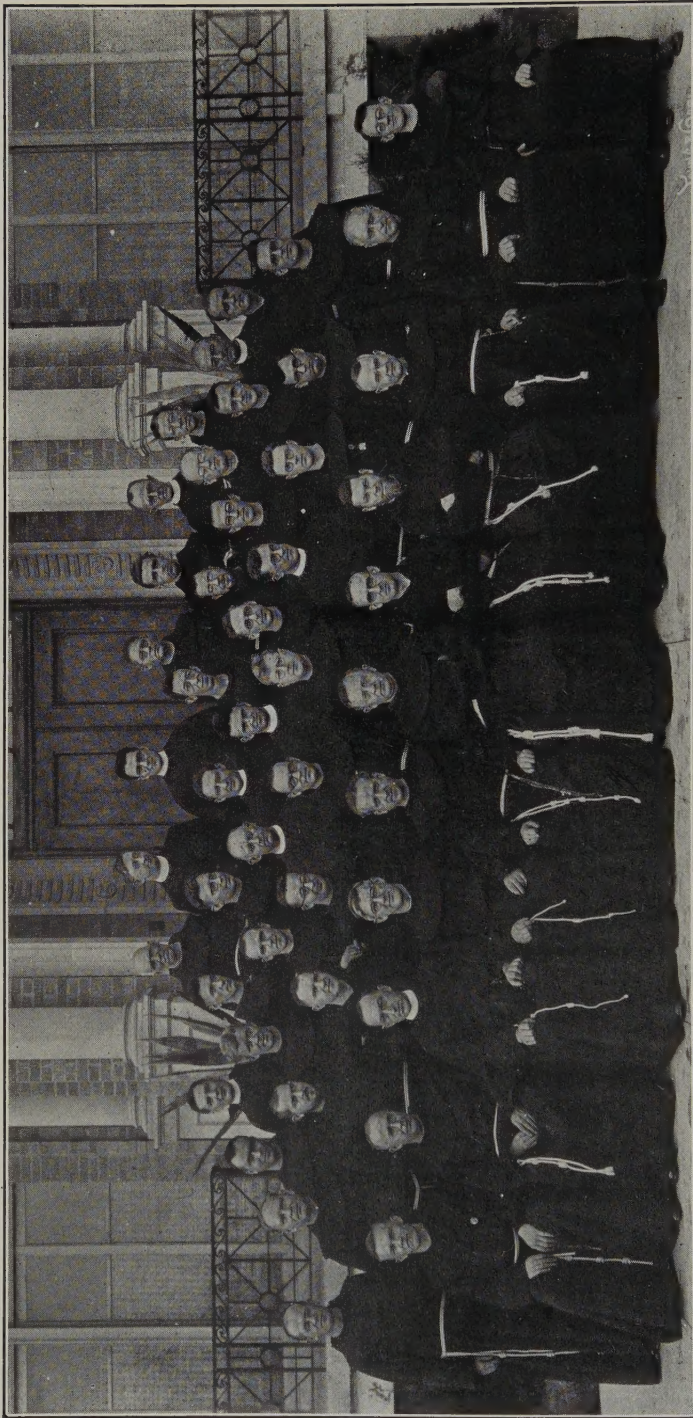
IN SANCTITATE ET DOCTRINA

PUBLISHED BY THE CONFERENCE

Office of the Secretary
CAPUCHIN COLLEGE
BROOKLAND, WASHINGTON, D. C.

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Seventh Meeting of the Franciscan Educational Conference, Cincinnati, Ohio, June 26, 27, 28, 1925

- LEFT TO RIGHT—FIRST ROW:** 1. Romuald Mollan, Oldenburg, Ind.; 2. Vigil Daeger, Oldenburg, Ind.; 3. Raphael M. Huber (Vice-President), Washington, D. C.; 4. Valentine Schaaf, Washington, D. C.; 5. Urban Freund, Cincinnati, O.; 6. Thomas Plasmann (President), Allegheny, N. Y.; 7. Felix M. Kirsch (Secretary), Washington, D. C.; 8. Theodosius Foley, Garrison, N. Y.; 9. Conra lin Wallbraun, St. Louis, Mo.; 10. Luke Pantfoerder, Callicoon, N. Y.; 11. Bernard Cuneo, Oakland, Cal.
- SECOND ROW:** 1. Floribert Blank, Cincinnati, O.; 2. Berthold Hartung, Teutopolis, Ill.; 3. Alexis Gore, Marathon, Wis.; 4. Anscar Zavarit, Pittsburgh, Pa.; 5. Aloysius M. Costa, Catskill, N. Y.; 6. Timothy Monahan, Allegheny, N. Y.; 7. Mark Kennedy, Allegheny, N. Y.; 8. Cuthbert Dittmeier, Rensselaer, N. Y.; 9. Alphonse Coan, St. Louis, Mo.; 10. Lawrence Pizzuti, Catskill, N. Y.; 11. Lawrence Mutter, Santa Barbara, Cal.
- THIRD ROW:** 1. Cyprian Emanuel, Cleveland, O.; 2. Florentine Meyers, Cincinnati, O.; 3. Conrad Link, Cincinnati, O.; 4. Clarence Meyer, Cincinnati, O.; 5. Francis Edic, Floyd Knobs, Ind.; 6. Leo Ohlleyer, St. Louis, Mo.; 7. Silvano Matulich, Oakland, Cal.; 8. Thomas Ameringer, Cincinnati, O.; 9. Eugene Becker, Hays, Kan.
- FOURTH ROW:** 1. Gerard Stauble, Rensselaer, N. Y.; 2. Alfred Martin, Croghan, N. Y.; 3. Reginald Lutomski, Cincinnati, O.; 4. Paul Vollrath, Floyd Knobs, Ind.; 5. Ermin Schneider, Cincinnati, O.; 6. Richard Brunner, Detroit, Mich.; 7. Fulgence Meyer, Cincinnati, O.; 8. Hugh Staud, Oldenburg, Ind.
- FIFTH ROW:** 1. Leo Molegraff, Cincinnati, O.; 2. Gratian Meyer, St. Bernard, O.; 3. Thomas Wieprecht, Baltimore, Md.; 4. Mathias Tewes, Bahia, Brazil; 5. Raphael Januszewski, Green Bay, Wis.; 6. Dennis Engelhard, Cincinnati, O.; 7. Cajetan Elshoff, Cincinnati, O.

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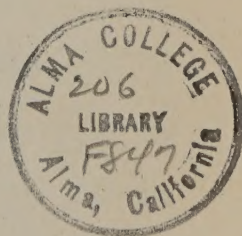
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OF THE
Franciscan Educational Conference

Listed in the Order
OF THE
Affiliation of their Respective Provinces

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Province of St. Antony of Padua, Buffalo, N. Y.

CONSTITUTION

OF THE

Franciscan Educational Conference

Adopted at the final meeting of the Franciscan Educational Conference, St. Louis, Mo., July 2, 1919.

ARTICLE I

NAME AND OBJECT

SECTION 1. The name of this organization shall be: "The Franciscan Educational Conference."

SECTION 2. The general object of this Conference shall be to safeguard the principles and to promote the interests of Catholic Education.

SECTION 3. The particular object shall be:

a) To encourage the spirit of mutual helpfulness and coöperation among the Friar educators of the American provinces;

b) To advance by study and discussion the Franciscan educational work in all its departments;

c) To offer means and incentives toward the advancement of learning and the pursuits of literary work among the Friars.

ARTICLE II

DEPARTMENTS

SECTION 1. The Conference shall consist of three departments: The Classical, the Philosophical, and the Theological Department.

ARTICLE III

OFFICERS AND THEIR ELECTION.

SECTION 1. The Officers of the conference shall be a President, a Vice-President, and a Secretary.

SECTION 2. These officers shall be elected separately, by secret

ballot, in the last session of each convention, a simple majority deciding the successful candidate. If, after two ballots, no election has been effected, the two having the greatest number of votes shall be the exclusive candidates in the third ballot. In case two candidates receive an equal number of votes, the senior Friar shall have the preference.

ARTICLE IV

DUTIES OF OFFICERS

SECTION 1. The President shall preside at all the meetings of the Conference and of the Executive Board.

SECTION 2. The Vice-President shall preside at these meetings in the absence of the President.

SECTION 3. The Secretary shall record and keep all matters pertaining to the Conference. He shall make due announcement of meetings and make the necessary preparation for them. He shall finish all the business of the previous meeting.

ARTICLE V.

THE EXECUTIVE BOARD

SECTION 1. The three officers aforementioned shall ex officio constitute an Executive Board.

SECTION 2. The Executive Board shall have the management of the affairs of the Conference. It shall be invested with power to make the regulations regarding the writing, reading, and publishing of the papers of the Conference meetings.

SECTION 3. It shall interpret the Constitution, By-Laws, and Regulations of the Conference and, in matters of dispute, its decision shall be final. It shall also have the power to appoint the various committees of the Conference.

SECTION 4. The outgoing officers shall finish all the business of the previous convention.

ARTICLE VI

CONVENTIONS

SECTION 1. The Conference shall convene at such time, place and interval as may be determined by the Very Rev. Provincials in their annual meeting.

ARTICLE VII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds majority vote in any general session of the Conference, provided such amendment has been presented in writing and announced in a previous general session.

ARTICLE VIII

BY-LAWS

SECTION 1. By-Laws which are not inconsistent with this Constitution may be adopted by a majority vote in any general session of the Conference.

AMENDMENT

The Executive Board shall consist of the President, the Vice-President, and the Secretary. The aforementioned officers, in turn, shall designate as associate officers one member from each Province affiliated to the Conference, and not yet represented on the Executive Board.

Franciscan Educational Conference

FIRST SESSION

CINCINNATI, OHIO, June 26, 1925, 3.00 p. m.

The first session of the Seventh Annual Meeting of the Franciscan Educational Conference was called by the Rev. Thomas Plassmann, President of the Conference, on June 26, 1925, at 3.00 p. m., in the spacious auditorium of the new St. Francis' Seminary, Cincinnati, Ohio.

There were present: Rev. Urban Freundt, O.F.M., Cincinnati, O.; Rev. Thomas Plassmann, O.F.M., Allegany, N. Y.; Rev. Conrad Link, O.F.M., Cincinnati, O.; Rev. Dennis Engelhard, O.F.M., Cincinnati, O.; Rev. Hugh Staud, O.F.M., Oldenburg, Ind.; Rev. Mathias Teves, O.F.M., Bahia, Brazil; Rev. Clarence Meyer, O.F.M., Cincinnati, O.; Rev. Cyprian Emanuel, O.F.M., Cleveland, O.; Rev. Fulgence Meyer, O.F.M., Cincinnati, O.; Rev. Florentine Meyers, O.F.M., Cincinnati, O.; Rev. Philibert Ramstetter, O.F.M., Louisville, Ky.; Rev. Mark Kennedy, O.F.M., Allegany, N. Y.; Rev. Aloysius M. Costa, O.F.M., Catskill, N. Y.; Rev. Raphael Januszewski, O.F.M., Green Bay, Wis.; Rev. Vigil Daeger, O.F.M., Oldenburg, Ind.; Rev. Leo J. Ohleyer, O.F.M., St. Louis, Mo.; Rev. Silvano D. Matulich, O.F.M., Oakland, Cal.; Rev. Leo Molengraft, O.F.M., Cincinnati, O.; Rev. Valentine Schaaf, O.F.M., Washington, D. C.; Rev. Alfred Martin, O.F.M., Croghan, N. Y.; Rev. Antonine Brockhuis, O.F.M., Cincinnati, O.; Rev. Floribert Blank, O.F.M., Cincinnati, O.; Rev. Egbert Fischer, O.F.M., Lincoln, Neb.; Rev. Berthold Hartung, O.F.M., Teutopolis, Ill.; Rev. Caesar Kron, O.F.M., Lourdes, Ill.; Rev. Werner Krause, O.F.M., Cincinnati, O.; Rev. Albert Kistner, Cincinnati, O.; Rev. Bernard Cuneo, O.F.M., Oakland, Cal.; Rev. Timothy Monahan, O.F.M., Allegany, N. Y.; Rev. Alphonse Coan, O.F.M., St. Louis, Mo.; Rev. Reginald Lutomski, O.F.M., Cincinnati, O.; Rev. Romuald Mollaun, O.F.M., Oldenburg, Ind.; Rev. Cajetan Elshoff, O.F.M., Cincinnati, O.; Rev. Conradin Wallbraun, O.F.M., St. Louis, Mo.; Rev. Luke Panfoerder, O.F.M., Callicoon, N. Y.; Rev. Lawrence M. Pizzuti, O.F.M., Catskill, N. Y.; Rev. Lawrence

Mutter, O.F.M., Santa Barbara, Cal.; Rev. Ermin Schneider, O.F.M., Cincinnati, O.; Rev. Ernest Ott, O.F.M., Cincinnati, O.; Rev. Thomas Ameringer, O.F.M., Cincinnati, O.; Rev. Gratian Meyer, O.F.M., St. Bernard, O.; Rev. Maximilian Gartner, O.F.M., Cincinnati, O.; Rev. Bede Hess, O.M.C., Seaside Park, N. J.; Rev. Raphael M. Huber, O.M.C., Washington, D. C.; Rev. Paul Vollrath, O.M.C., Floyd Knobs, Ind.; Rev. Thomas Wieprecht, O.M.C., Baltimore, Md.; Rev. Gerard Stauble, O.M.C., Rensselaer, N. Y.; Rev. Cuthbert Dittmeier, O.M.C., Rensselaer, N. Y.; Rev. Francis Edic, O.M.C., Floyd Knobs, Ind.; Rev. Giles Kaczmarek, O.M.C., Athol Springs, N. Y.; Rev. Theodosius Foley, O.M.Cap., Garrison, N. Y.; Rev. Alexis Gore, O.M.Cap., Marathon, Wis.; Rev. Richard Brunner, O.M.Cap., Detroit, Mich.; Rev. Eugene Becker, O.M.Cap., Hays, Kan.; Rev. Anscar Zawart, O.M.Cap., Pittsburgh, Pa.; Rev. Felix M. Kirsch, O.M.Cap., Washington, D. C.

The Rev. Urban Freundt, O.F.M., Guardian of the Monastery and Rector of the Seminary, welcomed the Delegates to the hospitality of the Friary, and assured them that he had looked forward for years to the privilege of being host to the Franciscan Educational Conference. Liberal applause greeted this statement for the Friars recalled gratefully that Fr. Urban had been the first Secretary of the Conference, and that he was largely responsible for its organization and its remarkable development during the first four years of its existence. Fr. Urban, however, contended that in welcoming the Friars to St. Francis' he was merely voicing the sentiments of the Very Rev. Provincial of the Cincinnati Province as expressed in the letter which the Very Rev. Edmund Klein, O.F.M., had addressed to the Conference:

PROVINCIALATE OF ST. JOHN THE BAPTIST

Cincinnati, Ohio, June 24, 1925.

To the Members of the Franciscan Educational Conference!

Very Rev. and Rev. dear Confrères:

I regret very much that official business deprives me of the pleasure to be present at your annual meetings. I extend to you, therefore, by writing a most hearty welcome in our new Seraphic Seminary. I hope that every one of you will feel at home, and that you will consider yourselves the masters of the house during the days of your convention.

What a pleasing and glorious event: members of the three branches of the Seraphic Order united in harmony to discuss, to deliberate about the best

means and ways how to further the education of our Franciscan youth, how to elevate the studies, how to bring about the highest standard of science in the Franciscan Order!

May the Holy Ghost enlighten and guide you in your deliberations during these days! May our Holy Father St. Francis bless you, that practical results may be the fruits of your meetings. That as educators of our Franciscan youth you may be able to fill their minds with a true love for science and their hearts with genuine piety. That growing up in this Seraphic atmosphere they may become loyal sons of our Holy Father St. Francis and faithful workers in the vineyard of the Lord.

Again, I bid you all a hearty welcome.

FR. EDMUND KLEIN, O.F.M.,
Minister Provincial.

Fr. Urban presented to the Delegates the Rt. Rev. Francis W. Howard, D.D., Bishop of Covington and Secretary General of the Catholic Educational Association. Bishop Howard spoke briefly but eloquently of the problems facing Catholic educators, and expressed his satisfaction with the work accomplished in the past by the Franciscan Educational Conference in studying these questions. Bishop Howard also imparted his episcopal blessing as a token of his cordial approval of the work of the Conference.

The Rev. Chairman, Fr. Thomas Plassmann, voiced the gratitude of the Friars for the generous encouragement given by Bishop Howard, and quoting St. Irenaeus: "Ii qui cum Episcopo sunt, cum Christo sunt," he declared that the Conference took pride in considering itself an offspring of the Catholic Educational Association, and that the Friars would always consider it their first duty to serve the interests of Mother Church and to do the bidding of the Bishops of the country.

After Bishop Howard had been escorted from the hall, the Rev. Chairman expressed the thanks of the Conference to Fr. Provincial and Fr. Urban for their cordial welcome and generous hospitality. In commenting on the large number of Delegates—fifty-five—who had responded to Fr. Urban's invitation, Fr. Thomas remarked that the work of the Conference was growing both in quantity and in quality as could be seen from the present attendance as well as from the Annual Reports. He urged the Friars to continue in cementing still more strongly the bond uniting the triplex familia S. P. N. F., by keeping together "*in trinitate*" and working together "*in unitate*." Hence all Friars were encouraged to do big things in a big way.

The minutes of the Sixth Annual Meeting were adopted as printed in the Report, and the Secretary was accorded a vote of thanks for his laborious task of editing the publication.

The Secretary reported that 1,150 copies of the Sixth Annual Report had been printed, and that the publication had been given the same cordial reception as its predecessors. Special mention was made of the articles written by two scholars who have been loyal friends of the Conference from the very beginning: the Rev. Dr. Charles Bruehl, Professor at St. Charles' Seminary, Overbrook, Pa., and the Rev. Thomas M. Schwertner, O.P., Editor of *The Rosary Magazine*. Dr. Bruehl's article on the Conference will be published in the Nov., 1925, issue of *The Catholic Educational Review*, and will therefore be generally available. Fr. Schwertner's article on "Franciscans and Contemporary Idealism" was published in the June, 1925, issue of *The Seraphic Home Journal* (Pittsburgh, Pa.). Though this attractive magazine is well known among the Friars, it is not so well known among the general public as it deserves to be, and hence we are taking the liberty of reprinting the article in the present Report.

A unanimous vote of thanks was offered to Dr. Bruehl as well to Fr. Schwertner for their generous encouragement of our humble efforts. A unanimous vote of thanks was offered also to our Provincial Superiors who have continued loyally in their support of the Conference, and who have generously seconded all our efforts in behalf of Franciscan education. The total expenses of the Conference for the past year were \$1,105.67.

Before taking up the subject of this year's Meeting, the Chairman spoke feelingly of a member of the Conference who has always stood loyally by our cause, and whose seriousness of purpose and soundness of advice have been a pillar of strength to us in our work—the Very Rev. Philip Marke, O.F.M., the late Rector of St. Joseph's College, Teutopolis, Ill. It was unanimously agreed that a High Mass of Requiem should be offered on the morrow for the repose of his soul, and that the Committee on Resolutions should embody in a formal resolution the thanks and appreciation of the Conference for all that Fr. Philip had done in behalf of Franciscan education in America. It was significant that Fr. Philip's work done in behalf of the Conference had been noted not only by the educators of the Church, but also by educa-

tional leaders outside the Fold—for instance, Professor Charles Knapp has published in the *Classical Weekly* a long and appreciative review of Fr. Philip's essay on "Methods of Teaching Latin" contributed to our Second Annual Report.

The Friars stood at attention while the Secretary read the following cablegram which conveyed the blessing of Pope Pius XI upon the Meeting of the Friars:

Rome, June 25, 1925.

The Holy Father with paternal wishes sends to the Franciscan Educational Conference His Apostolic Blessing.

CARDINAL GASPARRI.

The following communications were also read by the Secretary:

SEGRETERIA GENERALE DEI FRATRI MINORI,
Via Merulana, 124.

Rome, June 21, 1925.

Very Rev. Fr. Thomas Plassmann, O.F.M.,
St. Bonaventure, N. Y.

Very Rev. and dear Father:—

Please to accept my hearty thanks for the Report of the Sixth Annual Meeting of the Franciscan Educational Conference which the Secretary kindly sent me and which, as time will permit me, I shall read with pleasure. I can but heartily welcome and encourage the efforts made at the present time by the Seraphic Order to further study and to promote learning.

The Apostolic Ministry entrusted to us in so large a measure by Holy Mother Church requires unremitting study. The sons of St. Francis have to preach the word of God *ad fideles et infideles*, to instruct in Christian Doctrine, to preserve this precious pearl of Catholic Doctrine pure and uncontaminated from error, to defend *verbis et scriptis* the Dogmas of our holy Church; they must administer the holy Sacraments according to Law and Liturgy.

Moreover, they teach Theology, Philosophy, the Classics, and the Sciences within the Order and not unfrequently without.

All this requires study, and study presupposes love of learning. A movement, therefore, such as the present, that enkindles and fosters the love of learning among professors and students, that strives to unite for this purpose the talent, the intellectual forces of the entire Order, means a considerable progress, a step forward in the right direction.

A mere glance at the scholarly papers read at this sixth annual meeting admirably illustrates and proves what I have just said.

It is my sincere wish and fond hope that the Franciscan Educational Conference, promising as it is, may stimulate the love of study and learning specially among the Seraphic Youth and the younger Fathers of the Order, and at the same time find means and ways to make study interesting and abounding with precious and lasting fruits.

As a sign of my love and affection I send to all the members of the Conference the Seraphic Blessing.

Yours in our Lord and St. Francis,

FR. BERNADINE KLUMPER, O.F.M.,
Minister General.

COLLEGIO DI S. ANTONIO,

Via Merulana, 124.

June 12, 1925.

Rev. Fr. Felix M. Kirsch, O.M.Cap.,
Washington, D. C.

Reverend and dear Father:

Many thanks for the copies of the Report of the Sixth Annual Meeting of The Franciscan Educational Conference which you kindly sent me. The papers and discussions recorded therein are of great interest to me and I am reading them with delight and profit.

Father Lenhart's splendid Historical Sketch on Language Studies in the Franciscan Order is to a great extent a revelation to me.

It makes one feel happy to see how the Conference has developed.

Wishing you and the Conference every blessing, I am,

Yours in Xto. and St. Francis,

FR. EDWARD BLECKE, O.F.M.,
Definitor Generalis.

CURIA GENERALIS FF. MINORUM CAPUCCINORUM,

Via Boncompagni, 71.

Rome, May 7, 1925.

The Secretary,
The Franciscan Educational Conference,
Washington, D. C., U. S. A.

Dear Rev. Father:—

Today I received two copies of the Report of your Sixth Annual Meeting, of which I delivered one to Fr. General and one to the Editor of the *Analecta Ord. Min. Cap.* The latter will make mention of it in the "Bibliographia." You may be sure Fr. General will be interested in the Report. It was almost the first thing he asked for after his return to Rome.

With every good wish for the Conference.

Sincerely yours,

FR. ANTONINE, O.M.Cap.,
Definitor Generalis.

Fulda (Pfungsten) d. 30. Mai, 1925,

Capuchin College,
Washington, D. C.

Rev. P. Felix M. Kirsch, O.M.Cap.

Hochwürdiger Pater! Liebwertter Mitbruder!

Besten Dank für die freundliche Zusendung des "Report of the sixth annual meeting"! Ich habe alsbald von seinem Inhalt im einzelnen Kenntnis

genommen und mich von neuem überzeugt, dass es um den Fortschritt der Franciscan Educational Conference gut bestellt ist, dass sie unterdessen in der Geisteswelt der Vereinigten Staaten "eine Stadt auf dem Berge" geworden, zu der die Freunde und Förderer der Wissenschaft froh und erwartungsvoll aufschauen.

Was mir an der Lektorenkonferenz der amerikanischen Mitbrüder besonders gefällt, ist der franziskanische Einschlag und ihre praktische, auf die Notwendigkeiten des Lektorates abzielende Einstellung. Ich halte nämlich dafür, dass solche Zusammenkünfte sich mehr eignen zur Besprechung der aktuellen Anliegen und Aufgaben der einzelnen Unterrichtsfächer und der Unterrichtsmethode, als zur Erörterung rein lehrhafter Gegenstände und allgemein wissenschaftlicher Probleme.

Auf Seite 33 des Report erblicke ich das Programm für Ihren diesjährigen Kongress in Cincinnati: Das Bibelstudium, wie es sich darstellt in der Vergangenheit unseres Ordens und im Lichte dringender Aufgaben der Gegenwart. Gewiss ein *opus grande*, das die geeinten Kräfte vieler benötigt. Die Geschichte der Bibelwissenschaft im Franziskanerorden wird von selbst eine berufene Lehrmeisterin der Konferenz sein und den Beweis erbringen, dass nach katholischer Ueberlieferung das Studium der Hl. Schrift Herz und Seele der gesamten Theologie sein muss. Mögen von der Lektorentagung in Cincinnati für zahlreiche Lektorate im weiten Bereich unseres seraphischen Ordens recht viele und starke Impulse zur Neubelebung des Bibelstudiums in unsern Ordenschulen ausgehen, die zur erfreulichen Folge haben, dass Lehrer und Schüler, die künftigen Sendboten des Evangeliums, immer vertrauter werden mit der Gedankenwelt der Bibel und so—zum Heile vieler Gottsucher—dem Allerheiligsten der göttlichen Offenbarung, dem Herzen des menschengewordenen Logos immer näher kommen.—Wie ein Leitstern leuchte über dem Lektorenkongress in Cincinnati im heiligen Jahr das inhaltreiche Wort unseres grossen, weitschauenden Mitbruders Roger Bacon: "Una est tantum sapientia perfecta, quae in sacra scriptura totaliter continetur." Op. Maj. P. II, c. 1.

Mit besten Segenswünschen zu allen Beratungen der bevorstehenden Tagung und herzlichen Brudergrüssen an alle Teilnehmer derselben verbleibe ich, geeint durch die gemeinsamen Bande der seraphischen Familie

I h r

in Xto ganz ergebener,

FR. CAPISTRAN ROMEIS, O.F.M.,

Sekretär der Lektorenferenz
der deutschen Franziskaner.

ST. BONAVENTURE'S CAPUCHIN HOSTEL,

Cork, Ireland.

April 26, 1925.

My dear Fr. Felix:—

I feel much indebted to you for your Report of your Sixth Annual Educational Conference. Your great work reflects the highest credit on our great Order and our holy Church; I therefore anxiously look forward to its continued development.

With renewed good wishes for your holy work, I remain, my dear Fr. Felix,

Yours fraternally,

FR. KIERAN.

THE UNIVERSAL KNOWLEDGE FOUNDATION,

New York, May 27, 1925.

Rev. Felix M. Kirsch, O. M. Cap.,
Washington, D. C.

Dear Father Kirsch:—

I am very grateful indeed to you for the "Report of the Sixth Annual Meeting of the Franciscan Educational Conference." It will be of great help to us, I assure you.

Sincerely,

JOHN J. WYNNE, S.J.

After these preliminaries, the Chairman introduced the subject of this year's Meeting. He explained that the Conference had long been eager to take up the subject that may be called the bed rock of Franciscan theology—Sacred Scripture. Beginning with St. Francis and following out the history of Franciscan schools and scholars, the Chairman had little difficulty in showing that Scripture had always been a favorite subject with the followers of the Poverello. By his admirable summary the Chairman opened the way for the reading of the first paper on "Biblical Scholars in the Franciscan Order" by the Rev. Bernard Cuneo, O.F.M., S.T.D., of the Franciscan Seminary, Oakland, Cal.

This paper dealt with the large subject in so thorough a way that the Friars had to adjourn at 5.50 p. m., before the reading was finished, but Fr. Bernard was asked to resume the reading at the evening session.

SECOND SESSION

CINCINNATI, O., June 26, 1925, 8.00 p. m.

The Chairman appointed the following Committees:

On Resolutions: Friars Theodosius Foley, Raphael Huber, Romuald Mollaun, Fulgence Meyer, Timothy Monahan, Alphonse Coan, Bernard Cuneo.

On Franciscan Literature: Friars Berthold Hartung, Richard Brunner, Luke Panfoerder, Sylvano D. Matulich, Aloysius M. Costa, Raphael Januszewski, Eugene Becker, Gerard Stauble, Thomas Wieprecht, Thomas Ameringer.

On Press and Publicity. Friars Ermin Schneider, Cuthbert Dittmeier, Alexis Gore, Dennis Engelhard, Conradin Wallbraun.

After these appointments, Fr. Bernard resumed the reading of his paper, but did not finish it as he insisted, because of its length, on summarizing many of his findings.

The Chairman voiced the sentiments of all the Delegates when he declared the paper of Fr. Bernard to have been an "*opus maximi laboris*" and one that not only presented a marvelous array of Biblical scholars, but also solved Biblical difficulties in several instances. The monograph was said to offer an admirable summary of Biblical scholars that may well be consulted by our professors of Scripture, as it will inspire them and their students to continue the glorious tradition of Franciscan Biblical Scholarship maintained during the past seven hundred years when there was not a single undertaking in Biblical history that lacked its Franciscan representatives, and when several movements were even inaugurated by Franciscan scholars. The subsequent discussion supplemented in several ways the facts brought out by Fr. Bernard's paper. Valuable data were brought out concerning the so-called "Chained Bibles," and facts were marshalled to disprove the slanderous allegation of the neglect of the Bible on the part of Catholics.

The Meeting adjourned at 9.55 p. m.

THIRD SESSION

CINCINNATI, O., June 27, 1925, 8.30 a. m.

The Rev. Alexis Gore, O.M.Cap., of St. Antony's Seminary, Marathon, Wis., read a paper on "The Bible as the Inspiration of Religious and Priestly Living." In congratulating Fr. Alexis on his inspiring paper, the Chairman remarked that the essay offered evidence that amid their studies and researches, the Friars were not neglectful of the admonition of our Seraphic Father to pursue their studies "*Ita ut Spiritum Sanctum non extinguant.*" Points brought by the discussion were the need of emphasizing that charity and justice form the foundation of the ascetical teachings of the New Testament writings, and also the need of the comparative study of religions. A happy suggestion was made with regard to securing more attention and reverence for the Scripture reading in our refectories.

The Meeting adjourned at 11.45 a. m.

FOURTH SESSION

CINCINNATI, O., June 27, 1925, 8.00 p. m.

After having spent a considerable part of the afternoon on an automobile tour through the city and some of its suburbs, with visits at several educational institutions, the Friars reassembled in the evening to hear the Rev. Romuald Mollaun, O.F.M., of the Franciscan Seminary, Oldenburg, Ind., read his paper on "The Present Status and Trend of Biblical Research." Fr. Romuald's monograph was rightly declared to be a scholarly synthesis of modern Biblical research, and one that led up naturally to a discussion of the problems that confront Biblical scholars today. The discussion stressed the reading of the Bible on the part of our students as being of chief importance. Various methods were recommended for training our young men to familiarize themselves with the contents of the Sacred Books. It was suggested, for instance, that the students draw a map of the route traversed by an army or an individual, or construct a replica of the ark, or make a genealogical tree of the kings mentioned in a certain section, or write a paper of four hundred words on the contents of the chapters read.

Scripture teachers were warned not to overdo the matter of studying Biblical difficulties, and not to touch on problems that they cannot solve clearly and convincingly: "Far better to omit such things than to leave a doubt in the mind of the young student. What is the use of creeping around in dark corners when so much is offered, for our study and admiration, in the bright sunlight of God's revealed truth?"

The Meeting adjourned at 10.15 p. m.

FIFTH SESSION

CINCINNATI, O., June 28, 1925, 8.30 a. m.

A paper on "Recent Regulations of the Holy See Pertaining to the Study of Sacred Scripture in Theological Seminaries" was presented by the Rev. Vigil Daeger O.F.M., S.T.D., Ph.D., of the Franciscan Seminary, Oldenburg, Ind. The paper was

justly described as being scholarly, comprehensive, and practical throughout. The discussion stressed the requirement of having distinct teachers of Scripture, and also dealt with the requirement laid down in Section IV of the *Motu Proprio* of Pope Pius XI, "*Bibliorum Scientiae*," that the Scripture teachers in diocesan seminaries should have at least the Baccalaureate in Scripture from the Biblical Commission or the Biblical Institute. But it was asserted that this requirement does not hold for the seminaries of religious Orders. Some time was given also to the discussion of allowing our theology students to peruse non-Catholic editions and versions of the Bible.

The last paper on "The Practical Use of the Bible in Ascetical Theology, in Catechetics, and Especially in Homiletics" was presented by the Rev. Bede Hess, O.M.C., S.T.D., of St. Katherine's Monastery, Seaside Park, N. J. The Chairman rightly described Fr. Bede's paper as a classic, and expressed the thanks of the Conference to the great preacher for teaching us the secret of his power over his audiences. The discussion of the paper was taken up by another great preacher, the Rev. Fulgence Meyer, O.F.M., of St. Antony's Monastery, Cincinnati, O., who declared that the best feature of Fr. Bede's paper was the generous use made of Bible quotations. The further discussion brought out the need of familiarizing ourselves with the Franciscan tradition in preaching since it offers a fertile source of inspiration to the Friars of today.

The Friars adjourned at 11.45 a. m.

SIXTH SESSION

CINCINNATI, O., June 28, 1925, 3.00 p. m.

The Rev. Gerard Stauble, O.M.C., of the Literature Committee, reported as follows on what the American Friars had published during the past year:

Alexander, Fr., O.F.M.

Honor Thy Mother. Benziger Brothers, New York, 1925.

Bittle, Berchmans, O.M.Cap.

The Ideals of St. Francis of Assisi. Translated from the German of the Rev. Hilarin Felder, O.M.Cap., S.T.D. Benziger Brothers, New York, 1925.

Brunner, Richard, O.M.Cap.

The Stigmata of St. Francis. "Ave Maria," Sept. 13, 1924.

Capuchin Clerics of Marathon, Wis.

A Diamond in the Rough (Ven. Charles of Montrone).

Friar Faithful (St. Fidelis of Sigmaringen).

The Holy General (St. Lawrence of Brindisi).

Brother Deo Gratias (St. Felix of Cantalice).

St. Seraphin of Montegranario.

The Advocate of Bl. Angelus (Ven. Nicholas Molinari).

A Capuchin Servant of Mary (Bl. Crispin of Viterbo).

Two Roads to Paradise (St. Bernard of Corleone and Bl. Bernard of Ophyda).

The White Dove (B. Didacus of Cadiz).

A Scotch Convert (Ven. Archangelus of Aberdeen).

Franciscan Father.

L'Opera dei Francescani in America. Franciscan Fathers, 150 Thompson St., New York, 1925.

Freundt, Urban, O.F.M.

Souvenir of the Dedication of the St. Francis Seminary, Cincinnati, Ohio. Cincinnati, 1924.

Gehrling, Cyprian, O.M.Cap.

History of the Third Order of St. Augustine's Parish, Pittsburgh, Pa. Pittsburgh, Pa., 1924.

Hagedorn, Eugene, O.F.M.

History of St. Peter's Parish, Chicago, Ill. Chicago, 1925.

Killian, Fr., O.M.Cap.

Leisure Time Education for Adolescents. "Catholic Educational Association Bulletin," Nov., 1925.

Boy Guidance. Benziger Brothers, New York, 1925.

Play Guidance. New York, 1925.

A Reading Course in Boy Guidance. New York, 1925.

Boy Leaders' Recruiting Leaflet. New York, 1925.

The Catholic Boys' Brigade. "Central Verein Report," 1924.

The Catholic Boys' Brigade. "Rosary Magazine," Aug., 1925.

Report of the Catholic Boys' Brigade. "N. C. W. C. Bulletin," Jan., 1925.

Monthly Article in "The Brigade." New York.

Kirsch, Felix M., O.M.Cap.

The Catholic Teacher's Companion. Benziger Brothers, New York, 1924.

Cheerfulness of the Teacher. "Catholic School Interests," Nov., 1924.

The American Character. "Catholic Educational Review," March-April, 1925.

Death and Despair. "America," March 21, 1925.

Character Education. "Central Verein Report," 1925.

The Problem of the Catholic High School. "Homiletic and Pastoral Review," July, 1925.

The Teacher in the Catholic High School. "Catholic Educational Association Bulletin," Nov., 1925.

The Teacher of Literature as a Creative Artist. "Catholic School Journal," Nov., 1925.

Lenhart, John M., O.M.Cap.

Lafayette and Freemasonry. "Fortnightly Review," Oct. 1, 1925.

- The Biblia Pauperum or Medieval Biblical Mnemonics. "Ecclesiastical Review," Oct.-Nov., 1925.
- The Librarian: Co-ordination of Educational Efforts in Relation to the Catholic School Libraries. "Catholic Educational Association Bulletin," Nov., 1925.
- Linneweber, Antony, O.F.M.**
Newman's Inner Life Revealed in His Sermons. "Ecclesiastical Review," May, 1925.
- Maltis, Louis, O.F.M.**
The History of the Labor Unions in Quebec. Quebec, 1925.
- McGovern, Virgil, O.F.M.**
The Twilight Rendezvous. Franciscana Press, Allegany, N. Y., 1925.
- Meyer, Fulgence, O.F.M.**
Uni Una: Retreat Lectures and Readings for Religious and Priests. St. Antony's Monastery, Cincinnati, O., 1925.
Jesus and His Pets: Mission and Retreat Talks to Children. St. Antony's Monastery, Cincinnati, O., 1925.
- Neubauer, Clement, O.M.Cap.**
Index of the Catholic Educational Association Publications. Office of the Secretary General of the C. E. A., Columbus, Ohio, 1925.
- Pawlowski, Ferdinand, O.F.M.**
Miesiac Maryi. Pulaski, Wis., 1924.
- Pekari, Cornelius, O.M.Cap.**
Souvenir of the Dedication of the New Wing of St. Fidelis' Seminary, Herman, Pa. Herman, Pa., 1925.
- Piontek, Cyril, O.F.M.**
De Indulto Exclaustrationis necnon Saecularizationis. Kaster Co., Green Bay, Wis., 1925.
- Pompen, Aurelius, O.F.M.**
The English Versions of the Ship of Fools. Longmans, New York, 1925.
- Richardt, Odo, O.F.M.**
History of the Sacred Heart Parish, Indianapolis, Ind. Indianapolis, 1925.
- Storff, Hugolinus, O.F.M.**
The Immaculate Conception: The Teaching of St. Thomas, St. Bonaventure, and Bl. J. Duns Scotus. St. Francis Press, San Francisco, 1925.
- Vogel, Claude, O.M.Cap.**
Discipline in the Preparatory Seminary. "Catholic Educational Association Bulletin," Nov., 1925.
- Vogt, Berard, O.F.M.**
The Origin and Development of the Franciscan School; Duns Scotus and St. Thomas; The Formal Distinction of Scotus; The Forma Corporeitatis of Scotus. "Franciscan Studies," No. 3. Joseph F. Wagner, Inc., New York, 1925.
Souvenir of the Silver Jubilee of St. John the Baptist Church, Vandalia, N. Y., 1925.
- Woywood, Stanislaus, O.F.M.**
Commentary on the New Code of Canon Law. 2 vols. Joseph F. Wagner, Inc., New York, 1925.
Monthly article in the "Homiletic and Pastoral Review," New York

In connection with the report of the Literature Committee, some account was given of the "Schola Scriptorum" now being organized by the Friars Minor Conventual in Rome. The purpose of the "Schola" is to continue and complete the *Bullarium Franciscanum* of Sbaraglia and Eubel, and also to train Friars from the various Provinces in this task and in similar literary work of interest to the Order. It is proposed that the Friars be sent to Rome and there take a two years' course in methodology and other subjects related to literary activity, thus forming gradually a body of men capable of bringing out creditable works.

The "Schola" is in charge at the present time of a very capable scholar, the Rev. Sigmund Brettle, O.M.C., of the Bavarian Province. Father Brettle has published two books recently. One is a short history of the Order, *Der Minoritenorden, Ein Abriss seiner Stiftung, Entwicklung, and Geistesrichtung* (Canisius-Druckerei, Freiburg, Schweiz, 1924), and the other is *San Vincente Ferrer und sein literarischer Nachlass* (Aschendorff, Muenster i. W., 1924).

Interesting figures were also given concerning the Franciscan periodicals published throughout the world. Fr. Basil of Bologna has drawn up a list from which we see that the Friars of the First Order, i. e., the Franciscans, Conventuals, and Capuchins publish in all 170 periodicals. A goodly number are scientific in character, as was shown in last year's Report (pp. 28-29), but most of the magazines are published in the interest of the Third Order and tend to promote in general the spirit and ideals of St. Francis. The Franciscans publish 87 magazines; the Capuchins, 76; the Conventuals, 2; and the Tertiaries publish 5. A diversity of languages is found among the magazines: 45 being in Italian, 31 in French, 27 in Spanish, 17 in German, 15 in English, while Flemish, Portuguese, Slovenian, Polish, Czech, and Croatian are represented among the rest. The first attempt to bring out a Franciscan periodical was made by the Capuchins in Paris in 1860, when they inaugurated the *Etudes Franciscaines*, which is now in its 66th year. The Friars of the United States are now publishing 11 periodicals, 7 in English, 2 in German, 1 in Slovenian, and 1 in Polish. This list does not include the college magazines which are being published in the various Franciscan schools of the country, and which afford a splendid opportunity for training the students in writing for publication.

The report of the Literature Committee offered evidence that the Friars of the country are beginning to be more active in a literary way, and hence it was thought advisable to discuss various problems connected with authorship. Among these problems was that of securing a suitable publisher. Several Friars have seen fit to publish their books privately, while others have given their MSS. to well-known publishers. Fr. Fulgence Meyer offered arguments in favor of the private publisher, and Fr. Felix M. Kirsch pleaded in favor of the commercial publisher.

An appeal was made to the Friars to interest themselves in the new quarterly, the *Antonianum*, to be published by the Friars of the International Franciscan College of St. Antony in Rome, the first number to be brought out in Jan., 1926. Our Conference has played no small part in creating the demand for the new magazine, as may be seen from the prospectus published in the *Acta Ordinis*, July, 1925:

Dubium non est, quin ultimis lustris cultus et studium scientiarum omnigenum, imprimis Historiae, S. Theologiae et Philosophiae, in Ordine Fratrum Minorum admodum creverint et Fratrum ubique terrarum studiis et literis interfuerint. Cujus rei veritatem inter alia testantur congressus Lectorum jam dudum variis in regionibus certis temporibus peracti, qui non solum a nostratibus, sed etiam ab aliis viris doctis omnino salutati laudatique sunt. Dum igitur haec optime fiunt, organum quod studia theologica et philosophica in unum comprehenderentur, defuit. Inde evenit, ut fratres nostri, qui alias praeter historicam stricte dictam scientiam colunt, in extraneorum publicationibus locum sibi mendicare cogerentur. Qua de causa Reverendissimus Minister Generalis P. Bernardinus Klumper ut tale Periodicum ederetur decrevit eiusque publicationem PP. Lectoribus Collegii S. Antonii de Urbe commisit.

Patebit vero nostrum Periodicum omnibus quaestionibus theologicis et philosophicis; in specie quae scientiam Biblicam, Theologiam Dogmaticam, Moralem, Ius canonicum, Patrologiam, Historiam Ecclesiae respiciunt; eadem ratione Philosophiae partem historicam, speculativam, practicam colere intendimus.

The Rev. Ermin Schneider, O.F.M., made a report of the work done by the Press Committee; and the subsequent publicity given us in the press proved conclusively that the Committee had done its work very well.

The Report of the Committee on Resolutions was presented by the Rev. Theodosius Foley, O.M.Cap., and was adopted as read.

The Friars expressed their grateful appreciation of the kind invitation extended by the Very Rev. Turibius Deaver, O.F.M., Provincial of the Santa Barbara Province, to hold our eighth

annual meeting at Santa Barbara, California. But final action could not be taken on this matter as the place and date of the annual meetings are subject to the approval of the Provincial Superiors.

The matter of limiting the time to be allowed for the reading of papers also engaged the attention of the Friars. It was thought advisable to set a time limit so as to allow more time for the discussions. It was suggested that one hour should be the maximum time limit allowed for any single paper. But this time limit need not interfere with the length of the papers to be published in the annual Reports, but would merely require the authors of the respective contributions to summarize their findings instead of reading their unabridged papers.

The final business of the Meeting was the election of officers for the ensuing year. The following Friars were elected by ballot:

President, Fr. Thomas Plassmann, O.F.M., Allegany, N. Y.

Vice-President, Fr. Raphael M. Huber, O.M.C., Washington, D. C.

Secretary, Fr. Felix M. Kirsch, O.M.Cap., Washington, D. C.

The following Friars were chosen as members of the Executive Board of the Conference: Province of the Holy Name, Fr. Thomas Plassmann, O.F.M.; Province of the Sacred Heart, Fr. Berthold Hartung, O.F.M.; Province of St. John the Baptist, Fr. Urban Freundt, O.F.M.; Province of Santa Barbara, Fr. Joseph F. Rhode, O.F.M.; Province of the Immaculate Conception, Fr. Sixtus Ligario, O.F.M.; Province of the Assumption of Our Lady, Fr. Cyril Piontek, O.F.M.; Canadian Province, Fr. Simon J. Archambault, O.F.M.; Conventual Province of the Immaculate Conception, Fr. Raphael M. Huger, O.M.C.; Conventual Province of St. Antony of Padua, Fr. Cyril Kita, O.M.C.; Capuchin Province of St. Joseph, Fr. Theodosius Foley, O.M. Cap.; Capuchin Province of St. Augustine, Fr. Felix M. Kirsch, O.M.Cap.

Before adjourning, the Chairman gave thanks for the generous hospitality received at the Franciscan Monastery and Seminary, and assured the hosts that the visiting Friars would for many years recall the delightful days spent at Mt. Healthy, and that they might well adapt a text from Scripture to express their sentiments: "Ecce quam bonum et quam iucundum erat habitare in

Mt. Healthy!" Recalling the 1924 Meeting held at Mt. Calvary, Wis., the Chairman remarked in conclusion that the Conference was progressing naturally in going from Mount Calvary to Mount Healthy.

MEETING OF THE SCRIPTURE TEACHERS

CINCINNATI, O., June 29, 1925, 8.30 a. m.

Acting on the suggestion made at the morning session of the general meeting of the Conference, Sunday, June 28, the Scripture teachers convened Monday morning, June 29, for their special session.

The following Friars were present: Thomas Plassmann, O.F.M., who acted as Chairman for the Meeting; Raphael Huber, O.M.C.; Alexis Gore, O.M.Cap.; Timothy Monahan, O.F.M.; Romuald Mollaun, O.F.M.; Vigil Daeger, O.F.M.; Silvano Matulich, O.F.M.; Leo Ohleyer, O.F.M.; Conradin Wallbraun, O.F.M.; Alphonse Coan, O.F.M.; Bernard Cuneo, O.F.M., who acted as Secretary for the Meeting.

It was recalled that this Meeting of the Franciscan Scripture professors of America—the first one of its kind—fell on the Feast of the great Apostles Peter and Paul; and the Chairman voiced the wish of all the Friars when he prayed that the holy Apostles would look kindly upon the endeavors of the followers of St. Francis in America, and aid them in their efforts to make the word of God more widely known.

The Friars discussed the matter of co-ordinating the scattered forces of the Franciscans for the purpose of spreading abroad the correct Catholic view on Scripture subjects and of counteracting the poison of rationalism which is spreading even among the masses today. To meet this and other needs, the Scripture teachers decided to organize a Franciscan Biblical Society to be affiliated with the Franciscan Educational Conference, and to have as its object the spreading of Catholic knowledge of the Bible among the clergy and the faithful at large by editing popular Biblical pamphlets, translating standard works on Scripture, and publishing original works to aid the efforts of teachers and students. Fr. Vigil Daeger, O.F.M., was elected the Secretary of the Society.

The matter of the different periods assigned to Scripture work in the various Provinces was also discussed. It was found that the Provinces differed greatly both with regard to the time allotted to the various branches of Scripture and also in the method of presenting the subject-matter to the students. Fr. Vigil was commissioned to draw up a detailed plan for the teaching of Scripture which should be discussed in the next Meeting of the Biblical Society.

FR. FELIX M. KIRSCH, O.M.Cap., *Secretary.*

PAPERS AND DISCUSSIONS

INTRODUCTORY ADDRESS

FR. THOMAS PLASSMANN, O.F.M., S.T.D., PH. D.

IN entering upon the subject of Sacred Scripture the Franciscan Educational Conference is striking the bed rock of Franciscan theology. In choosing themes for our previous conferences we have followed, perhaps inadvertently, the thought underlying St. Bonaventure's celebrated *Opusculum "De reductione Artium ad Theologiam."* In it the celestial Patron of our School traces all the arts, human and divine, to the Queen of sciences, Theology, and Theology meant in his day, Sacred Scripture. It was the only science the study of which our Seraphic Founder recommended to his brethren most fervently; the only science which in his conception was worthy of the true disciple of Jesus Crucified.

If we may compare the great epochs in the development of Catholic theology to the natural day, then it seems that the Apostolic Age should be called the Dawn, the Patristic Age the Sunrise, and the Scholastic Age the glorious Noonday. In this Noonday St. Francis lived and loved. He loved the Alpha and Omega of Revelation, the Babe of Bethlehem, the Man on the Cross, the Hidden Saviour on the Altar. He lived His life as literally as could be done. The Book of the Gospels was his Rule, plain and simple, so much so that the Pontiffs have rightly called the Franciscan Rule the "*Medulla Evangelii.*" The meekness, humility, and above all the poverty of the Master captivated his heart, and he did his utmost to reproduce in his brethren the truly evangelical life. They should go forth "two and two," "without scrip or staff," "seeking alms from door to door"; they should salute in simple evangelical fashion: "The Lord give thee Peace"; they should preach the Gospel in plain and simple language.

St. Francis, the minstrel of Divine Love, basked in the noon-day sun of the glorious thirteenth century. All creation was in

his eyes a great Harp whose strings were vibrating at the gentle touch of the Holy Spirit. The Umbrian Troubadour wistfully perceived its every stirring. With great fervor and enthusiasm he sang those mystic melodies as best he could, and his hymn book was the Sacred Scripture. The symphony of the universe which he perceived in the glittering of the stars of heaven as well as in the babbling brook and in the warble of the smallest bird, and the Eternal Canticle of Divine Love which sounded in his ears from every page of Sacred Scripture, blended together harmoniously in St. Francis' heart and made him what he is to us, the Seraph of Assisi.

It was owing partly to the central place assigned to Sacred Scripture in the scholastic curriculum, but especially to the striking example set by their Seraphic Father, that Franciscan schoolmen and scholars have at all times evinced a particular love for the Book of Books. Alexander of Hales, the first Franciscan Master of Theology, succinctly describes this book in the three words: "A Deo—De Deo—Ad Deum." His great disciple, St. Bonaventure, rises to mystic heights, as is characteristic of him, when he pens the beautiful sentence "*Sicut Verbum Incarnatum, ita Verbum Inspiratum.*" And though we may not approve of the vehement and acrimonious invectives of the great critic of the age, Roger Bacon, yet we must bow in reverence to his deep-rooted and almost passionate love for the "*Sacra Pagina.*"

Sacred Scripture may be termed the favorite study of Franciscan scholars. They have been the leaders in practically every new phase of Biblical studies or research. Alexander of Hales prefaces his *Summa*, the first of its kind, with a concise introduction to Sacred Scripture. Roger Bacon lays down the rules for textual criticism which in their substance are setting the pace today. The best correctorium in those days was the "*Correctorium Franciscanum.*" In fact the text of the Vulgate has been an object of especial concern in Franciscan schools. The name of Sixtus V cannot be forgotten. The first Moral Concordance was written by St. Antony of Padua; the first Hebrew Concordance by Marius a Calasio. Nicholas of Lyra ranks as the immortal Postillator. John de la Haye's *Biblia Magna* and *Maxima* stand forth as inexhaustible store-houses of Biblical lore. The first Biblical Encyclopedia came from the hands of a Franciscan, Bar-

tholomew the Englishman. Another Franciscan, the immortal Cardinal Ximenez, conceived the idea of a polyglot Bible and published the first of its kind, the celebrated Complutensis. The study of the Biblical languages was fostered in the Order from its earliest days and culminated in the Arabic schools under Raymond Lullus and in the Oriental Institute on S. Pietro in Montorio under Thomas Obicini and his learned colleagues. We glory in having founded the first Biblical Institute, the Athenaeum Philologico-Sacrum at Antwerp under Smits and Van Hove. Lastly, our missionaries, in all parts of the world have contributed their share to Biblical literature in an astounding number of vernacular versions of the Holy Bible.

We are to have the pleasure of listening to a paper on the past activities of the Friars in the field of Biblical studies. The purpose of this paper is to inspire us with a genuine love for the Holy Bible and to link up our work in this department with the wonderful work of our forefathers. We feel that we are strong enough and that we have a sufficient number of specialists in this field to start something worth while for the Glory of God and the spreading of His Kingdom on the earth. "Quod faxit Deus."

BIBLICAL SCHOLARS IN THE FRANCISCAN ORDER

A HISTORICAL SKETCH

FR. BERNARD CUNEO, O.F.M., S.T.D.

MAIN SOURCES CONSULTED:

1. Père Apollinaire, O.M.Cap.,
Art. Franciscains (Travaux Des) Sur Les Saintes Écriture, XIII-XVIII siècles, col. 2373-2390 in Vigouroux's *Dict. de la Bible*, Paris, 1895 sqq.
2. Père Norbert, O.M.Cap.,
Continuation of the preceding article, col. 2390-2394.
3. Hurter, H., S.J.,
Nomenclator Literarius, tom. 2-5, Oeniponte, 1906 sqq.

Other books and works consulted will be sufficiently indicated in the course of the article.

I

*General Status of Bible Studies in the Thirteenth Century*¹

THE Franciscan Order came into existence in the third period of scholasticism which extended from 1200—1300. Four centuries of storm and stress and doubtful issue had been faced and successfully encountered. A new era of synthesis and construction then came into view and made of the thirteenth century the Golden Age of scholastic thought.

The two great mendicant Orders, the Dominican and the Franciscan, arose in that same century. It is not a mere coincidence in history that scholastic splendor reached its zenith in the same

¹ Literature:

Felder, Hilarin, O.M.Cap., *Geschichte der Wissenschaftlichen Studien im Franziskanerorden*, Freiburg im Br. 1904, pp. 490-546;

Holzappel, Heribert, O.F.M., *Handbuch des Franziskanerordens*, Freiburg im Br. 1909, p. 272 sqq.;

Turner, William, *History of Philosophy*, Boston, 1903, pp. 321 sqq.

Cornely, Rudolphus, S.J., *Historica et Critica Introductio in U. T. Libros Sacros, Cursus Scripturae Sacrae*, Paris, 1894, pp. 672-675.

The Golden Age of Scholastic Thought century that gave birth to these two Orders. There is an intimate relation existing between the two events. The thirteenth century is the Golden Age of scholastic thought just on account of the constructive work done by the great men of these two Orders during that age.

Possibly the thirteenth century might have developed just as much even had the Franciscan and the Dominican Orders not come into existence at all. Such a thing is possible; for the germs of greatness were there inherited from the preceding age and needed merely to be developed.

But whatever might be said in favor of this possibility, the fact remains that the thirteenth century took up the tangled skein of thought where it had been left by the great men of the twelfth century and wove it into a marvelous piece of workmanship; and that work of genius in its finished form was due to the labors of the mendicant Orders.

The Rise of The Universities Possibly the greatest event that influenced the development of theological thought in this century was the rise of the Universities. This was especially true of the Universities of Paris and Oxford—of the former more so than of the latter.

It is generally admitted that the University of Paris originated toward the close of the twelfth or the beginning of the thirteenth century through the union of the three schools of Notre Dame, Sainte-Genevieve, and St. Victor. Favored by the Popes and the French Kings alike, it soon became the center of the intellectual life of Christian Europe.

In the year 1229 the masters of the University proclaimed a strike and left the city as a protest against the infringement of some of their privileges. It was at this time that the Dominicans secured permission to establish a seat of learning there. The masters returned to their posts two years later; but the Dominicans retained the position which they had obtained.

In that same year (1231) Alexander of Hales, one of the most celebrated teachers at the University, entered the Franciscan Order. It was in this way that the Franciscan Friars obtained their first chair at Paris.

After the regulars had thus obtained a foothold at the Univer-

sity, it was found impossible to oust them. A struggle ensued between the regulars and the seculars in 1252 in circumstances similar to those of 1229. The struggle lasted five years. The outcome was that the mendicants secured a firm standing at the University; and the fate of scholasticism was from then on entrusted to their care.

After the quarrel between the regulars and the seculars had been settled in 1257, the University of Paris became the center of education for the Friars. The provinces of France, Italy and Germany vied with each other in sending their students there. These numbered some 350 at the end of the century.

Next in importance to the University of Paris comes that of Oxford. Its growth and fame is intimately bound up with the growth and fame of the Franciscan school founded there in 1224 by Agnellus of Pisa, the first provincial of England. Robert Grosseteste, the best teacher at the University and the friend of the Friars, was the father of that school. He lectured to the Friars and induced other professors to lecture to them and thereby established a school of European reputation.

Adam Marsh was the first Franciscan to give public lectures at Oxford. He was the first in a long series of celebrated teachers, whose renown was world-wide and who were eagerly sought for by the Universities of Paris, Lyons, and Bologna.

The main feature in the curriculum at Oxford that gave it a unique position among the educational institutions of the thirteenth century was the importance which it attached to the teaching of the languages and the natural sciences.

It is necessary to set down this brief historical survey of the thirteenth century in order to understand the position maintained by the Friars in the field of Biblical learning and the influence which they exercised in helping forward that phenomenal development of thought which manifested itself at this period.

The queen of all the sciences was theology; and theology was but another name for Sacred Scripture. The Friars made Sacred Scripture the main subject in their program of studies; but in so doing they were merely following the practice of the times.

The method of teaching Scripture in that period was fast undergoing a radical change. The final result of that change

The Method of Teaching Scripture was the dismembering of Sacred Scripture into the various branches of theology as we have it at the present day. The elements that occasioned that change did not arise in the thirteenth century; they, too, were inherited along with the rest of the scholastic tradition from preceding times.

If we go back to the centuries prior to the rise of scholasticism, we shall notice that the Sacred Text itself formed the basis of theological teaching at the hands of the Fathers. Here and there, especially in the great centers of learning, we find instances of individual Fathers who attempted to summarize the teaching of theology. Such was the nature of Origen's work, entitled: "De Principiis" (Peri Archon) written in 229-230, which might be called the first *summa theologica*.

Throughout the first two periods of patristic literature, however, the Sacred Text itself served as the text-book in the catechetical and theological schools which arose in various cities, of which the most celebrated were those of Alexandria and Antioch. In the third period (461-750) which marked the decline of patristic glory, side by side with the Sacred Text we get the *Catena*, commentaries on the Sacred Text made up of juxtaposed citations from the works of the Fathers.

The earlier periods of scholasticism took over this method of teaching theology from the last period in patristic literature. Theology was synonymous with Sacred Scripture; and the principal auxiliary branch in the teaching of Sacred Scripture was Patrology. Not only were the works of the Fathers studied in and out of school in connexion with the Sacred Text, but excerpts from the works of the Fathers were put alongside, above, and under the texts of the Bible, so that it was often difficult to distinguish the words of the Fathers from those of Holy Writ. The words of the Fathers became one with Holy Writ; and both together were in a wider sense designated the "Scriptura Sacra."

As long as this method of teaching Sacred Scripture was in vogue, the historico-exegetical method of interpretation prevailed.

The Historico-Exegetical Method Both the teacher and the student tried to adduce as many passages as possible from the writings of the Fathers which had any bearing on the text and which might help in unfolding its meaning.

This was practically the exclusive method prevalent in theology from the eighth to the twelfth century, and is especially noticeable in the Bible commentaries of Rabanus Maurus, the *Glossa Ordinaria* of Walafrid Strabo, and the *Glossa Interlinearis* of Anselm of Laon.

In the twelfth century, however, the schools did not as a general rule consult the Fathers in the original, but limited themselves to the excerpts from their works which were embodied in the *Sententiae* or *Summae*. These *Sententiae* or *Summae* open up a new era in the treatment of Sacred Scripture. They lay aside the mysticism of Plato and the spiritual intuition on which the Fathers had chiefly relied for their interpretation of the Sacred Text and choose instead the speculative method characteristic of the philosophy of Aristotle.

The introduction of dialectics as an aid in the interpretation of the revealed truths contained in the Bible was not effected without bitter opposition. Two hostile camps began to form. Abelard and his pupil Peter Lombard on the one hand overemphasized the importance of philosophy and inclined toward rationalism; St. Bernard and the Victorines on the other laid undue stress on Platonic mysticism and condemned dialectics. The confusion was augmented by the fact that the works of Aristotle in the Arabic garb in which the scholastics then knew them were tinged with pantheistic, fatalistic, and neo-Platonic errors.

The champions of the dialectic movement, however, prevailed; and at the end of the twelfth century the University of Paris proclaimed speculative disputation the sole method to be pursued in all its faculties.

As a result of the introduction of philosophy into the course of study, there appeared a feeling of dissatisfaction with the positive theology which had thus far been taught in the schools. The need was felt of developing theology into a science with the aid of personal reasoning and speculation. It was in this manner that the dialectic method of treating Scripture took its place alongside of the historico-exegetical method.

The change was not completely effected until the end of the thirteenth century. The traditional method of the preceding age

**The Opposition
to the New
Method**

was still taught and the exponents of that method were loud in their denunciations of what they considered the encroachment of philosophy on Sacred Scripture. We shall here trace the story of that opposition in as far as it manifested itself within the Franciscan Order.

The questions around which the discussion centered were:

1. Should philosophy be admitted at all as an auxiliary branch to the study of the text?
2. Should the dialectic interpretation of Sacred Scripture supplant the time-honored historico-exegetical method?
3. If philosophy was to be retained, should it be taught separately or in conjunction with the Bible?

The Franciscans at the very beginning counted great dialecticians among their ranks; but the Order as a whole was reluctant to take to the new method, and held out against it for a long time. The reason for this was that the Friars as a body took a rather practical view of things and felt more drawn to active life in the midst of the ordinary people than to speculation. Then the mystic tendency which was always characteristic of the Order and the preference in the Order for the philosophy of Plato over that of Aristotle inclined the Friars rather to the positive than to the new speculative treatment of Sacred Scripture.

The extreme view on this matter was taken by the Spiritual party, who considered the study of philosophy and the dialectic treatment of Sacred Scripture as irreconcilable with the Franciscan spirit and as a dangerous and revolutionary innovation. The elder generation of this party included in their number several companions of St. Francis, who were prepared to fight the dialectic innovation to a bitter finish.

This opposition continued to the end of the thirteenth century as is evident in the lamentations of Ubertinus of Casale, Angelus of Clarino and Jacapone of Todi, at a time when the entire scholastic camp had long since judiciously combined the old with the new.

The effect of the Spiritual opposition, however, was negligible both within and without the Order. But it was different with

The Opposition from Oxford: the opposition which came from the school at Oxford. The Franciscan scholars there wanted philosophy to be taught and that in connexion with the Bible. What they objected to was that philosophy was encroaching on the domain of theology.

Roger Bacon Especially prominent in this opposition at Oxford was Roger Bacon. He repeatedly bewails the fact that the noble science of Holy Writ had degenerated into a jumble of divisions and subdivisions; that it had been violently confined to a strait-jacket of concordances, metrical summaries and glossaries after the fashion of jurists and grammarians.

There was just cause for this opposition from Oxford. The exclusive use of the new dialectic method had brought with it many disadvantages. Philology, mathematics, physics, history, oratory and poetry were neglected in consequence of the over-emphasis laid on logic and dialectics. The theologians of the new method, it is true, still retained the greatest respect for Holy Writ and the works of the Fathers; but since they explained the Sacred Text principally in a dialectic, speculative manner, they had little time or pleasure for positive searching into the sources of theology.

It was the insufficiency of the new method to do justice to the natural sciences and its kindred subjects, which in the opinion of the Oxford scholars should serve as helpmates to the study of the Bible, that greatly influenced Grosseteste, Adam of Marsh, and especially Roger Bacon in putting in a strong plea for the experimental, historical method in preference to the dialectic. Naturally, the stand which they took on the teaching of the natural sciences influenced their views on the teaching of Scripture.

Not that they desired to transplant their experimental method over into theology; but between the old historico-exegetical and the new dialectic method they preferred the former, since it was closely akin to the experimental method which they advocated for the natural sciences. The dialectic method in their opinion should not be discarded; but it should be granted second place.

Roger Bacon was the most outspoken on this point. He openly ridiculed any systematic dialectic treatment of theology which was separated from Bible exegesis; and accordingly the Sentences, the Summas and their authors came in for their full share of vituperation from his pen.

By the year 1250, however, the greater mass of the Order had judiciously combined dialectics and speculation with the study of the Bible. The place whence this constructive influence emanated was the University of Paris. The man to whom it is principally due is Alexander of Hales.

**The Constructive
Influence of Paris:
Alexander of Hales**

It stands to the credit of Alexander that he singled out the Sentences of Peter Lombard as the best of the Summas then in existence, and he was the first at the University of Paris to base his lectures upon them. He was severely censured for this by Roger Bacon. Bacon maintained that if it was at all necessary to introduce any sort of Sentences or Summas, the Histories of Peter Comestor should be given the preference, since they were based on the Bible and followed it faithfully throughout.

Alexander's choice, however, prevailed and his example was soon followed elsewhere. By 1250 the Franciscan Richard of Cornwall began to read the Sentences of Lombard at Oxford itself and thereby merited the full contempt of Bacon.

From then on Bacon stood alone and continued his opposition to the end of the thirteenth century when he began to compromise. In 1292 he wrote that in order to prove of some service to the scholarly world, he would have to adopt its way of looking at things, since he saw no hope of change in the future.

As a result of the introduction of dialectics into theology, the Bible lost its place as the sole official text of the schools. Whereas formerly the lectures were based exclusively on the Bible as the text, now they were based on the Sentences of Peter Lombard.

**The Result
of the New
Method**

Two distinct grades began to be distinguished in the imparting of Scripture knowledge. In the first and lower grade the Bible was still used as the text, and the works of the Fathers were consulted to explain that text. However, this lower course was considered merely the necessary preparation for the speculative development and systematising of Biblical or theological knowledge which took place in the second and higher course, where disputations were held on the basis of Peter Lombard's Sentences.

Speculative theology gained immensely from the new movement, but positive theology lost quite a deal. Had the historical and experimental method advocated by the scholars of Oxford

been coupled with the new dialectic method, the great theological works of this period would have gained in importance and would have a greater appeal and usefulness for us at the present day.

In consequence of the new method the commentaries on Sacred Scripture became wearisome and tedious. Too many divisions, sub-divisions and minor sub-divisions and distinctions cut up the explanation and checked the flow of thought.

However, just this tedious dialectic treatment carried with it an element of real progress in Scripture exegesis. The single texts were no longer considered independently of each other, but each book was taken as a whole. The end and purpose which the author had in mind was taken into account; the natural divisions of the book with their sequence of thought was established; the interrelation of the various parts and various verses was made evident; and thus many passages received new light and new meaning, even though the men of that period were deficient in the auxiliary branches of knowledge which were cultivated in later times.

It is to be deplored that the commentators who followed the Council of Trent forsook this method of handling the Sacred Text and once more centered their attention on the single verses to the neglect of the entire book.

II

Positive Contributions to Biblical Sciences

Having treated in a general way of the stand which the Franciscans took with regard to the introduction of the new speculative method of treating Sacred Scripture, we come to the positive contributions of the scholars of the Order toward the advancement of Biblical sciences. For the sake of convenience we shall consider this phase of the subject under the following five heads.

1. Textual criticism, including corrections and editions of the text;
2. Studies on the text, comprising treatises on introductory questions and commentaries;
3. Helps for the study of the Bible, embracing concordances, encyclopedic dictionaries, grammars and lexicons;
4. Translations into the vernacular;

5. Auxiliary sciences, restricted especially to the study of the Oriental languages, and Biblical geography.

The period from the thirteenth century to the present day falls naturally into the following six divisions:

1. From the beginning of the Order up to the Council of Vienne (1311)—the acme of speculative theology;
2. From the Council of Vienne to the fall of Constantinople (1453)—the period of interest in Hebrew and Aramaic;
3. From the fall of Constantinople to the Council of Trent (1563)—the growing importance of the study of Greek;
4. From the end of the Council of Trent to the last days of scholasticism (1660)—the Golden Age of Catholic exegesis;
5. From the last days of scholasticism to the nineteenth century (1800)—the period of transition;
6. From the nineteenth century to the present day (1925)—the period of historical criticism.

In treating of the triple branch into which the First Order of St. Francis divided in the course of time, I have uniformly used the abbreviation O.F.M. for the Friars Minor with all their variant designations and observances; O.M.C. for the Conventuals; O.M.Cap. for the Capuchins.

Despite the fact that there was a marked tendency in the Order even in the middle of the fourteenth century to split up into two branches, and on the other hand despite the fact that the Observants and the Conventuals continued to form one body under the same head until the year 1517, still in keeping with the decision of the Council of Constance, which officially recognized the twofold division in the Order, the distinction between the Friars Minor and the Conventuals will be dated from the year 1415; all before that date will be termed Franciscans or Friars. The Capuchin reform is dated from 1525.

A. TEXTUAL CRITICISM

1. *The Work of Roger Bacon*¹

In the field of textual criticism the Friars possess a man in the thirteenth century who towered high above his confrères as he

¹ Literature:

Gasquet, F. A., article: English Biblical Criticism In The Thirteenth Century, *The Dublin Review*, vol. cxxxii, Jan.-April, 1898, pp. 1-21.

Maas, A. J., art. Correctories, *Catholic Encyclopedia*.

Witzel, Theophilus, O.F.M., art. Roger Bacon, *Catholic Encyclopedia*.

Witzel, Theophilus, O.F.M., art. De Fr. Rogerio Bacon Ejusque Sententia De Rebus Biblicis, *Archivum Franciscanum Historicum*, Quaracchi, tom. 3, 1910, pp. 3-22; pp. 185-213; On page thirteen, note three, there is a detailed bibliography on Bacon.

towered high above all Biblical scholars of that age. That man is none other than the genius born ahead of time, the severe and unrelenting censor of the course of study, the wizard in the natural sciences, Roger Bacon.

The portion of textual criticism to which he gave his attention was the restoration of the primitive text of St. Jerome's version of the Bible. In this field he anticipated, and by anticipation influenced, the work later on inaugurated at the Council of Trent which appeared in its completed form only in 1592.

To understand the work of Roger Bacon we must bear in mind that although St. Jerome finished his translation of the Bible in the first years of the fifth century, that version was not officially used in the Church until the beginning of the seventh century.

The great admirer of St. Jerome, Pope St. Gregory the Great, was chiefly instrumental in making Jerome's translation popular. It became so popular in fact and was adopted so universally, that it supplanted the older "Itala" version to such an extent that no complete copy of the latter has survived.

However, the translation of Jerome suffered much in transmission. The carelessness of transcribers, the conjectural corrections of critics, the insertion of glosses and paraphrases, the preference for readings found in earlier Latin versions distorted the original text as the copies of manuscripts increased.

St. Victor Capuanus and Cassiodorus in the sixth century, Alcuin and Theodulphus of Orleans in the ninth, St. Peter Damian and Lanfranc in the eleventh, St. Stephen Harding in the twelfth—all proved powerless in their efforts to correct the text and to stem the tide of perversion.

At the beginning of the thirteenth century the words which St. Jerome applied to the version of the Bible in his day could well be applied to his own translation: "there were almost as many versions as there were manuscripts."

The University of Paris tried to remedy matters by adopting one official text to be used in the faculty of theology. Cardinal Gasquet is authority for the statement that this version, which went by the name of the Paris Bible, was due in part if not wholly to the labors of an English Franciscan Friar, William Briton (op. cit., p. 11).

Be that as it may, the work of correcting the Vulgate was not hampered by this action of the University. The Dominicans and after them the Franciscans devoted themselves to the work with a spirit that can be characterized as nothing short of mania.

The Paris Dominicans produced several corrected editions of the entire Bible from 1236 to 1248. The first, which went by the name of the Bible of Sens, was so faulty that its use was forbidden by the General Chapter of the Dominicans in 1256. The correction made in 1248 under the direction of the later Cardinal Hugh de Saint Cher was adopted instead and was commonly used by the professors in the Dominican school at Paris and is quoted by St. Thomas in his works.

In the *Opus maius*, *minus* and *tertium*, which Bacon composed at the request of his friend Pope Clement IV, he draws up a detailed exposé of his ideas on the reform of studies. He complains bitterly of the miserable state of the Latin Vulgate and of the constant mutilations which it was undergoing at the hands of the correctors.

The Paris Bible, he says, which had been adopted by the University of Paris, was brimful of mistakes; but it was much better than the mutilated editions which were being put forth by the Dominicans and the Franciscans. Each body of correctors, he asserts, corrected or rather corrupted the text as they thought best; and their example was followed by the individual professors who changed the text at their own sweet will.

The causes of this scandalous perversion of the text Bacon reduces to the fact that the would-be correctors neglected to follow the readings of the ancient manuscripts; that they were ignorant of Hebrew and Greek; especially that they were under the impression that the existing Latin version was not the translation made by Jerome at all, but another translation which they were at liberty to change as they saw fit.

He entreats the Pope to put an end to this scandalous state of affairs and to save the situation while there was still time. The principles which should guide this official act on the part of the Supreme Pontiff were the following:

The Plan of Reform

1. There should be unity of action in the matter and the Pope

should declare that the version of St. Jerome was the official text adopted by the Church;

2. A thorough consultation of the most ancient manuscripts should be made;

3. Where the best Latin manuscripts failed, recourse should be had to the Hebrew and the Greek;

4. A thorough knowledge of ancient Latin grammar and Latin construction should be a prerequisite on the part of the correctors;

5. Great care should be exercised in distinguishing between St. Jerome's readings and the more ancient versions which have crept into the manuscripts.

He lays special stress on the consultation of the older manuscripts which were stored away in the monasteries and which were unglossed and untouched and thus presented the true translation of the Vulgate which the Church had received from the beginning. He emphasizes the point that in this work recourse should be had to the Hebrew and the Greek only when the oldest manuscripts admitted of doubtful readings; for it was not a new version that was sought, but the restoration of that of Jerome.

It seems from the words of Bacon that he was ready then in 1267 to furnish the Pope with a text which had been fully emended according to the principles which he laid down. In this laborious undertaking, he says, he had associated to himself a student who had spent nearly forty years in the correction of the text and in explaining its literal sense; one who possessed wide knowledge of the foreign languages; who had no equal since the time of the Fathers; in comparison with whom all other correctors were idiots and knew nothing at all about the subject.

It is indeed surprising to find a man of Bacon's temperament so lavish in his praise of the person who assisted him, or who corrected the Latin version according to his principles. Was this man William de Mara or was he John of London whom Bacon commissioned to carry his works in person to Pope Clement IV?

Whoever he may be, in the *Correctorium Vaticanum*, one of those manuals which were composed in the thirteenth and fourteenth century with the object of furnishing copyists with the means of correcting the Bibles on which they were working, we find a

**The Correctorium
Vaticanum**

minute system proposed for the rectification of the Vulgate according to the principles advocated by Roger Bacon.

The Barnabite Father Vercellone thought that the author of the *Correctorium Vaticanum* might have been Bacon himself. Samuel Berger saw in its author the wonderful man spoken of by Bacon in his work to Pope Clement. The Dominican Father Denifle by his discovery of a manuscript at Einsiedeln has identified its author with William de Mara, one of Bacon's disciples.

Critics are unstinted in their praise of this *Correctorium*. Samuel Berger says that the other correctories were the works of bibliographers; this of a critic who knew what the true science of criticism was. He knew Hebrew and Greek; knew the value of manuscripts and how to make use of them. He looked everywhere for the oldest text; consulted the Bible of Charlemagne and the ancient manuscripts written before the time of Alcuin; and cites what he calls the Bible of St. Gregory the Great.

The object of his criticism is the restoration of the true text of St. Jerome's version and the removal of every trace of the "Itala" and other translations from the text. He has recourse to the original languages only when the manuscripts of the Vulgate disagree. The mistakes which are found in the *Correctory* are due to the author's limited knowledge of Greek. But all in all, its intrinsic merits warrant the statement of the Dominican Father Bede Jarrett: "The version of William de Mara has been accepted as the most accurate text of the Vulgate between the tenth and the sixteenth century." (*The Irish Theological Quarterly*, vol. IV, Jan., 1910, p. 54.)

In view of what has been said it must be regarded as singularly unfortunate that the friend of Roger Bacon, Pope Clement IV, should have been carried off by death shortly after Bacon wrote down his program of reform for his benefit. Had he lived, it is not preposterous to think that he would have commissioned Roger Bacon to put out an official emended text of the Vulgate according to the scientific principles expressed in his works—the very same principles according to which the work was later on undertaken by the Council of Trent.

With the death of Pope Clement IV, Bacon's vision of reformation vanished. His views on alchemy and astrology made him suspect both within and without the Order; and he passed the last years of his life in obscurity. The mania for correcting and

corrupting the text of Jerome continued until it was officially stopped by the Council of Trent.

However, there were still serious attempts made to put an end to the confusion. The disciples of Roger Bacon took up his work and tried to correct the Vulgate according to his principles. We have already spoken of William de Mara and his **Other** **Franciscan** **Correctories** *Correctorium Vaticanum*. Gerard de Huy (13th century) another pupil of Roger Bacon, compiled a correctory in strict accordance with the plan of his master. He corrected the Paris Bible and gave an account of his emendations in his marginal notes. The old Latin manuscripts and the readings of the Fathers are his first authority, and only when they disagree does he have recourse to the original text. It is to be regretted that he knew no Latin manuscripts older than those of the ninth and tenth century containing a text of Alcuin's recension.

The influence of the correctories of William de Mara and of Gerard de Huy made itself felt outside the Order as is evident in two distinct groups which are allied to these Franciscan correctories. One is represented by a codex in the Marciana, Venice; the other by a manuscript in the Borgian library, Rome.

Other Franciscan workers in this field are:

1. John Giles (Aegidius), called also de Zamora (fl. 1300) who composed a summa on the correction of the Bible;
2. John of Cologne (de Colonia, Coloniensis, Agrippinus), (fl. 14th ct.), was the author of a correctory. This author is often confused with a Conventual Friar of the same name who died in 1473;
3. John of Attigny (14th ct.) who wrote a correctory on the Paris Bible.

Of the older Franciscan correctories which existed at the time when Roger Bacon wrote his works and against which he inveighs so severely, none have come down to us unless the *Correctorium Sorbonnicum*, which was probably written by William Briton, represents one of this class. The marginal and interlinear glosses of this correctory are derived from the Paris Bible and from the correctory of the Dominican Father Theobald. In its general trend and purpose it is only an imitation of the correctories put out by the Dominicans.

2. *The Work of Cardinal Ximenes*¹

With the sixteenth century Biblical criticism broadens out with the monumental work of Cardinal Ximenes de Cisneros, O.F.M. (Observant), Archbishop of Toledo, Minister of the King of Castille, Founder of the University of Alcalá (1436-1517).²

In 1502 the Archbishop undertook the publication of the famous Complutensian polyglot in order "to revive the languishing study of Sacred Scripture" and to furnish the Biblical scholars of his day an opportunity of consulting accurate printed copies of the Hebrew, Greek and Latin texts of the Old and the New Testament.

He entrusted this work to learned philologists at the University of Alcalá: Antony de Lebrija, Demetrius Ducas, Lopez de Zuniga, Nunez de Guzman, with whom he associated three learned converted Jews: Alphonse de Alcalá, Paul Coronell and Alphonse de Zamora.

At great personal inconvenience he gathered and bought Hebrew, Greek and Latin manuscripts wherever he could find them, even from distant countries.

For the Old Testament he used seven Hebrew manuscripts which came from the synagogues of Toledo and Masquedá and which cost him 4,000 ducats. For the text of the Septuagint he had at his disposal two manuscripts from the Vatican Library which Pope Leo X had sent him (MS. 346 and MS. 330) and another sent him by the Senate of Venice (Mark V). For the Psalms a special manuscript dating from the thirteenth or fourteenth century was used. It is now preserved at the library of Madrid. For the prophets it seems that another manuscript was used which closely resembles MSS. I, V, VI in the library of St. Mark, Venice.

The manuscripts used for the Greek New Testament are not determined. However it may be stated with Scrivener that no

¹ Literature:

Mangenot, E., art. Polyglottes, Vigouroux's *Dict. de la Bible*, col. 513-518.
 Reilly, W. S., art. Polyglot Bibles, *Catholic Encyclopedia*.

² In last year's report Fr. John M. Lehnhart, O.M.Cap., has listed Cardinal Ximenes as a Conventual. He has evidently confused him with another Francis Ximenes who is generally classed as a Conventual, but wrongly so, since he died in 1409, six years before the Council of Constance.

document of high antiquity or first class importance was employed by the editors of the polyglot for the edition of this text (Scrivener, *Introduction*, vol. II, p. 178).

With regard to the Latin Vulgate the editors corrected the current exemplars in use at their time according to the readings of more ancient and correct manuscripts some of which went back to the seventh and the eighth century. But they often had recourse to the Hebrew and the Greek, especially to suppress readings for which they found no parallels in the originals.

The Cardinal pushed on the work with great energy; but it was only in January 1514 that the first volume containing the New Testament appeared from the press. It is the fifth tome in the general plan. A few months later the sixth volume was published; and only on July 10, 1517, the last volume appeared, four months before the death of the Cardinal.

The great work was put out for sale in 1520 after Pope Leo X, to whom it was dedicated, had given it his official approval. Only six hundred copies were printed; and although the total expense was over 50,000 ducats, the price of each copy was fixed at six and one-half ducats.

It will perhaps be interesting to get some idea of the contents of this famous polyglot. The whole work was divided into six volumes. The first volume is entirely consecrated to the Pentateuch. First come the prologues

The Contents of The Polyglot

and various treatises. Then the Hebrew, Latin and Greek texts arranged in three columns on the upper part of each page. The Hebrew text is pointed and the Greek accented. In the column nearest the inner margin, the Greek of the Septuagint is surmounted by a literal Latin interlinear translation made by the editors; the Latin words are directly above the corresponding Greek words. Small Latin characters indicate the relation of the Vulgate to the Hebrew text.

The lower part of the page is divided into two unequal columns, the larger of which contains the pointed Aramaic text of the Targum of Onkelos, and the smaller one a Latin translation of this text. On the outer margin the roots are indicated of the Hebrew and the Aramaic words and forms.

The second volume comprises the books of Josue up to Paralipomena inclusively. Since the Targums are not reproduced, although they were translated into Latin by order of Ximenes, *the entire page* is divided into the three-column division of the first volume. The prayer of Manasses at the end of the volume is published only in Latin.

The third volume includes the two books of Esdras, Tobias, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom and Ecclesiasticus arranged in the same manner as before. In the Psalms the ordinary translation, the Psalterium Gallicanum, serves as an interlinear translation to the Greek text, whilst the Psalterium Hebraicum of St. Jerome occupies the middle column. For the deuterocanonical books the triple division is main-

tained even though the Hebrew text is missing, the column otherwise reserved for the Hebrew being taken by the interlinear translation of the Septuagint.

The fourth volume contains all the Prophets and the three books of Machabees. The third book of Machabees is divided into two columns containing the Greek text and a Latin version.

The fifth volume is devoted to the New Testament. After several treatises which serve as an introduction, the four Gospels are printed in two columns, the larger of which contains the Greek, the smaller, the Vulgate. Parallel passages and Biblical citations are noted on the margin. Each Gospel is preceded by a prologue.

Two Greek dissertations, the second of which is by Euthalius, precede the epistles of St. Paul which are reproduced in two columns. Each epistle is preceded by a prologue and a summary. Two prologues precede the Acts which are followed by the Catholic Epistles and the Apocalypse.

Five pieces of poetry, two in Greek and three in Latin, in praise of Ximenes and his work, end the volume, with a list of proper names, a small Greek grammar and a short Greek-Latin lexicon. The Greek text is not accented because the manuscripts were not. The relation of the Greek text to the Vulgate is indicated by small Latin letters written above the corresponding words.

The sixth volume contains a Hebrew lexicon, an Aramaic lexicon and a Hebrew grammar. They are the work of Alphonse of Zamora and were to serve as an introduction to the Old Testament.

Regarding the critical value of the Complutensian polyglot a distinction must be drawn between the different texts. The edition of the Hebrew text was the first Catholic edition ever printed. It has been considered a scientific piece of work. Its inexactitudes and its numerous printing mistakes do not detract from its critical value.

According to Baer, its variants are better than the traditional Massoretic text. According to the collations made by Franz Delitzsch (*Complutensische Varianten zu dem alttestamentlichen Text*, Leipzig, 1878, pp. 6-38) it possesses a high critical value in spite of its faults and often surpasses other editions of the Hebrew text. It has been reproduced in the polyglot of Heidelberg, edited by Bertram, 1586-1616, and has been utilised in that of Antwerp, edited by Montanus, 1569-1572.

The Complutensian polyglot published also the first printed edition of the Greek Old Testament, the one which was commonly used and reproduced before the appearance of the edition of Sixtus V in 1587. Its text has been reproduced in the Septuagint columns of the four great polyglots edited by Montanus (Antwerp, 1569-1572), Bertram (Heidelberg, 1586-1616), Wolder (Hamburg, 1596) and Le Jay (Paris, 1645).

The Complutensian polyglot may also be said to contain the first printed edition of the Greek New Testament. It was printed in 1514, but was not published until six years after the hastily edited Greek New Testament of Erasmus appeared in 1516.

In the text of Alcalá the passage of the three heavenly witnesses has certainly been inserted from the Latin (I John 5, 7); the passages Rom. 16, 5; II Cor. 5, 10; 6, 15; Gal. 3, 19, probably so.

Although the manuscripts consulted were recent, the published text comprises many good readings which have been admitted by later critics. This is especially the case with the Apocalypse, less with Gospels and rarely with the other books. It differs greatly from the text which Erasmus edited at the same period; it is less incorrect despite its evident errors. In the fourth edition of Erasmus's work (1527), which forms the basis of the *Textus Receptus*, a strong influence of Ximenes' text is generally recognised.

No edition of the sixteenth century reproduced the Complutensian text of the Greek New Testament exactly. The editors of the polyglots of Antwerp and of Paris and those that depend upon them have taken from it a more or less great number of readings. In the nineteenth century it has been faithfully re-edited by Gratz in his edition of the New Testament, Tübingen, 1821; Mayence, 1827, 1851. Van Ess in his edition, Tübingen, 1827, has mixed the readings of Alcalá with those of Erasmus.

The polyglot of Antwerp shows marked Complutensian influence. The translations of the Targums which appear in the Antwerp polyglot are those which Ximenes commanded to be made for his polyglot. Arias Montanus took them along with him when Philip II, King of Spain, sent him to superintend the work of the new polyglot at Antwerp.

The text of the Septuagint, as has been said before, was taken over bodily from the work of Ximenes. The Hebrew text, however was collated with the Bible of Bomberg. With regard to the text of the Greek New Testament, the edition of Antwerp differs from that of Alcalá in a certain number of readings in which a preference is shown for the edition of Robert Estienne, 1550.

In the 1,000 passages which Reuss has studied, 709 times the edition of Antwerp agrees with that of Alcalá and of Estienne. Of the 291 other divergent readings, 29 times it agrees with that

of Estienne, 3 times with that of Erasmus, once it has a reading peculiarly its own, and 249 times it exclusively conforms to the edition of Alcalá.

3. *The Work of Sixtus V* ¹

We have seen that the strenuous efforts made by Roger Bacon for the restoration of Jerome's text did not meet with any degree of success in the thirteenth century. True enough, his followers took up his work and emended Jerome's version according to his principles; but their work was not at all universally accepted.

On the contrary, in the fourteenth century the old tendency which prevailed in the thirteenth made itself felt again; and the scholars once more began to correct the text as they saw best according to the original Greek and Hebrew. This tendency was especially strong after the Council of Vienne (1311) which encouraged and commanded the study of Hebrew and Aramaic.

Prominent among the text critics at this time was the famous Franciscan Nicholas of Lyra (1270-1340). In the second prologue to his work: "Postillae perpetuae in universam S. Scripturam," he deplores the carelessness of the copyists and the unskillfulness of the correctors and the inaccuracies of St. Jerome's version itself, which in many places departed from the original Hebrew. In keeping with the principles of Jerome he maintained that the text itself should be corrected according to the original Hebrew, except in the prophecies which refer to Christ. He embodied these ideas in a separate treatise on the differences between the Vulgate and the Hebrew text in the Old Testament.

Another Friar in the fourteenth century who published a new edition of the Bible was Christopher de Cugnières.

This work of correcting the Vulgate from the original languages

¹ Literature:

Mangenot, E., art. Vulgate, in Vigouroux, *Dict. de la Bible*.

Pope, Hugh, O.P., *The Catholic Student's Aids to the Bible*, vol. 1, London, 1918.

Cornely, Rudolphus, S.J., *Historica et Critica Introductio in U. T. Libros, Cursus Scripturae Sacrae*, vol. 1, Paris, 1894, Vulgata Latina, pp. 450-500.

Plassmann, Thomas, O.F. M., art. Nicholas Lyra, *Catholic Encyclopedia*.

was frowned upon in certain circles. There were a few who idolised the existing text of Jerome's translation and would not even hear of emending that text according to the sane principles advocated by Roger Bacon.

The main representative of this class was Peter D'Ailly, a professor at the University of Paris. In 1378 he wrote an "*Epistola ad Novos Hebraeos*" addressed to Philip de Mazières. In this letter he attacked the views of Roger Bacon and maintained that the version of Jerome was absolutely perfect. Later when he became Doctor at the same University he published another work, "*Apologeticus Hieronymianae Versionis*" against the English Friar. However, in this second work he recognized with Bacon the necessity of correcting the existing exemplars; and he expressed the hope that the University of Paris would take up the work.

But the University of Paris did not undertake the work and the text of Jerome suffered ever increasing changes at the hands of correctors. The invention of printing in the fifteenth century only tended to make matters worse. The first complete book that issued from the press was the Latin Vulgate (1450), and during the next fifty years no less than 124 new editions were published. But these first editors were not concerned about the purity of the text. By publishing whatever manuscripts came to hand, they broadcasted corrupted texts throughout the world.

The fall and sack of Constantinople in 1453 and the consequent flooding of Europe with Greek manuscripts and the renaissance of the classical languages helped to increase the divergence of readings and aided rash and incautious changes in the text.

It was this flagrant state of affairs that influenced Cardinal Ximenes to revise the Vulgate. However, the revision as it appeared in the Complutensian polyglot in 1514 was not an attempt to restore the original text of Jerome. Rather it was a revision of the Vulgate according to the original languages.

Some time before Ximenes, the Conventual Gabriel Bruni (Brunus, d. 1490) re-edited the Bible as corrected by himself together with learned notes on the origin, exegesis and different editions of the text from the year 341 before Christ to the time of St. Ambrose. In that work he treats of the languages, the time and place of different translations and the methods in which the

Bible had been interpreted. He also adds an alphabetical index to the entire Bible.

Shortly after him Peter Angelus of Monte Ulmo, O.F.M. (fl. 1501), emended and corrected the Vulgate and added alphabetical tables with concordant passages.

Almost synchronously with Ximenes, Erasmus published a translation of his own with notes on the Vulgate translation in his edition of the Greek New Testament. After him came the Protestant reformers. They rejected the Vulgate and began new translations; or they changed the version of Jerome according to the original languages, or according to the German translation of Luther. They were followed in this fever for translating by many Catholic theologians, chief among whom were the Dominicans Santes Pagnini and Cardinal Cajetan.

In 1528 Robert Estienne published a new edition of the Vulgate New Testament in which he used three manuscripas of the ninth century. In a later edition (1538-1540) he used seventeen other manuscripts, some of which were very good; the edition then published is regarded as the basis of the present Vulgate New Testament.

In 1541 Nicholas Grandis, O.F.M., compared the different translations of the psalter which he interspersed with notes taken from the commentary of Peter Lombard. He published his work at Paris together with an apology for the Vulgate version wherever it differed from the *Hebraica veritas*.

About the same time Richard Cenomanus (of the Mans), O.F.M., wrote a letter to Marcellinus Cervinus on the differences between the Greek and the Latin of the New Testament.

When the Fathers of Trent convened in 1546 they determined to put a definite stop to the confusion in the text of the Bible. In the session of March 17th they singled out four abuses which called for immediate remedy. These four abuses were:

The Council of Trent

1. The variety of texts in circulation, together with the evident attempt to use them all as authentic in public disputations, lectures and preaching;

2. The great corruption prevailing in the printed editions;

3. The perverse principles of interpretation;

4. The reckless propaganda of the Bible.

We are here concerned merely with the first two. As a remedy for the first abuse they proposed that of all the Latin versions the Vulgate alone should be declared the authentic text of the Church. It will be remembered that in 1267 Roger Bacon had strongly urged this measure on Pope Clement IV as the first condition necessary for safeguarding the text of St. Jerome.

Some time later the assembled Fathers in the fourth session actually proclaimed the Vulgate the authentic text of the Catholic Church to be used in public lectures, in disputations and in preaching.

The Authenticity of the Vulgate

As we look back at the decree of the Council of Trent in the light of history, it is indeed a source of surprise to find that it should have been the cause of so much misunderstanding among Protestant writers and even among Catholic theologians. The proclamation of authenticity was held, especially in Spain, to be tantamount to a declaration of infallibility; and anyone who did not believe that the Vulgate version and its author, St. Jerome, were inspired, was suspected of heresy.

What is more surprising, some dogmaticians to the present day are of the opinion that the Council of Trent made the Vulgate version the sole text to be used in the interpretation of Catholic dogma to the exclusion of the original texts of Scripture and their different versions. In declaring the Vulgate authentic, the Council did not wish to place it above the original texts or the earlier versions, nor did it wish to deny authenticity to the original texts or to the earlier versions.

On this point it will be well to hear the testimony of the Spanish Franciscan Andreas de Vega, O.F.M. (Observant), d. 1560, one of the most respected theologians at the Council of Trent, whose opinion was followed in drawing up the decree on the canonical books of the Bible and whose influence made itself strongly felt in determining the doctrine of justification.

He says: "In honorem vetustatis et honoris quem ei iam a multis annis detulerant concilia latina quae ea sunt usa, et ut certo scirent fideles, quod et verissimum est, nullum inde haberi perniciosum errorem et tuto illam et citra periculum posse legi, ad coercendam etiam confusionem quam affert multitudo translationum, et ad temperandam licentiam nimiam eudendi semper novas translationes, sapienter statuit ut ista uteremur in publicis

lectionibus, disputationibus et expositionibus. Atque eatenus voluit eam authenticam haberi, ut certum omnibus esset nullo eam foedatam esse errore ex quo perniciosum aliquod dogma in fide et moribus colligi posset; atque ideo statuit ne quis illam quovis praetextu reiicere auderet." (*De Justificatione*, XV, 9 Compluti, 1564, p. 613 sq. Vide apud Cornely, loc. cit., p. 466.)

As a remedy for the second abuse the Tridentine Fathers urged that an edition of the Vulgate, purified from the corruptions which had crept into it in the course of centuries, should be brought out as soon as possible. This should be done under the direction of the Pope whose supreme authority alone was capable of coping with the situation. At the same time the Council asked that an emended edition of the Greek and the Hebrew texts be published.

The New Edition of the Bible

It seems that the Fathers had no idea of the work which such a revision entailed. They expected to be able to give their approval to the new edition while they were still in session at Trent. It was more than forty years after the Fathers had sent in their petition to the Pope and almost thirty years after the end of the Council that the emended edition finally appeared.

Hardly had the Council passed its decree respecting the authenticity of the Vulgate when the University of Louvain began work on its revision. The faculty at Louvain chose the Dominican

The Work at Louvain

John Hentenius for the task, and in the course of one year he produced what is known as the Louvain Bible. That was in 1547. Hentenius based his text on the best editions of Estienne and added readings from thirty other manuscripts some of which went back to the tenth century.

Hentenius died in 1566; and the faculty chose Luke of Bruges to revise and continue his work. Luke added readings from over sixty fresh manuscripts. The revision of the Louvain Bible as brought out by him gained influence and was a great help to the Roman correctors in bringing out the text that was finally approved.

Meanwhile Nicholas Tacitus Zegers, O.F.M. (d. 1559), a professor at the University of Louvain and worthy disciple of the famous professor at the same University Francis Titlemann (O.F.M. and O.M.Cap.), published his "*Scholia et Castigationes*" on the New Testament in 1553. In this work he pro-

posed to correct the Vulgate according to the readings of the most ancient manuscripts and the writings of the Fathers. In a letter of August 15, 1553 he asked the Pope, Julius III, to approve his correction and to declare his edition the authentic edition of the Church (cf. *Critici Sacri*, Amsterdam, 1698, tom. VII, p. xii-xvi).

A new work of his called: "Epanorthotes sive Castigator locorum depravatorum Novi Testamenti," which was a correctory, was published at Cologne in 1555. In compiling this work besides using ancient manuscripts he makes use of the pseudo-decreta of the Popes which he considered genuine; and he often shows a distrust of the Greek text on account of its depravity. His edition of the New Testament Vulgate in two volumes appeared at Louvain in 1559.

However the Pope approved neither the edition of Zegers nor that which is known as the Louvain Bible. At the close of the Council of Trent Pope Pius IV (1559-1565) appointed a commission of four Cardinals who should restore the text of Jerome to its pristine purity. They were assisted in their work by William Sirletus, later Cardinal, who was facile princeps in his day in the knowledge of Biblical languages. In spite of this assistance the work made little progress.

The Dominican Pope, St. Pius V (1566-1572) did not hamper the work of the commission which had been established by his predecessor Pius IV. But practically his entire time, in as far as the enforcement of the Tridentine decree was concerned, was devoted to textual reforms in the liturgical books: the breviary, missal, and martyrology.

The theologians who belonged to the commission at this time among whom were two of the foremost interpreters at Rome, Antonius Agellius, O.Theat., and Emmanuel Sa, S.J., proceeded very slowly and cautiously in their work, so that from the 28th of April to the 7th of December, 1569, they finished merely the books of Genesis and Exodus.

Things did not proceed much better under the next Pope Gregory XIII (1572-1585). Gregory finished the reform of the liturgical books begun by his predecessor after he had reformed the calendar, and then set about reforming Canon Law. Upon the

advice of the Conventual Cardinal Felix Piretti, he ordained that a new version of the Septuagint should be published in order to help along the revision of the Vulgate. For this purpose he added new consultors to the commission, among whom were Robert Belarmine, S.J., Peter Morinus, and Flaminius Nobilius.

Gregory XIII was followed on the papal throne by the Conventual Cardinal Felix Piretti, who assumed the name of Sixtus V (1585-1590). He did more than any of his predecessors or any of his successors in the chair of Peter to fulfill the wishes of the Tridentine Fathers.

Sixtus V was a genius. The truth of this assertion is borne out by the marvelous achievements of the five short years of his pontificate. The zeal and energy and ability which characterized his work as a ruler came into full play in his rôle as scholar. He was the patron of letters, and the Maecenas of scholars.

In the second year of his pontificate, October 8, 1586, he edited the best edition of the Septuagint up to the middle of the nineteenth century. As we have seen it was at his suggestion that Gregory XIII augmented the number of the consultors to the commission for the purpose of publishing the new edition.

The editors followed the codex Vaticanus (B) almost entirely and exclusively; where this codex failed them, they consulted two minuscules of minor importance, one taken from the library of Cardinal Bessarion, the other belonging to Cardinal Carafa, the head of the commission.

The fame of the Sixtine Septuagint spread immediately, and everywhere it was given preference over the Complutensian and the Aldine (Venice, 1518) editions. It has become the *Textus Receptus* of the Greek Old Testament.

The Sixtine edition was not intended to be a critical edition of the Septuagint in the sense in which we take that word. The editors had a very good manuscript at their disposal and so they put forth the best edition ever published before or since up to the middle of the nineteenth century.

It has often been reedited. Thus by John Morin, Paris, 1628, 1641; R. Daniel, London, 1653; Cambridge, 1653; Brian Walton in the polyglot of London, 1657; an edition at Cambridge, 1665; J. Leusden, Amsterdam, 1683; at Leipzig, 1697 (with the prolegomena of Frick); L. Bos, Frankfurt, 1709; J. Mill, Amsterdam, 1725; C. Reimeccius, Leipzig, 1730; at Halle, 1759-62

(with a preface of J. G. Kirchner); Holmes and Pearson, Oxford, 1798-1827; at Oxford 1817 (with an introduction by J. G. Carpzow); F. Valpy, London, 1819; Bagster's polyglot, London, 1821, 1826, 1831, 1851, 1869, 1878; at Venice 1822; at Glasgow and London 1827, 1831; L. Van Ess, Leipzig, 1824, 1835, 1855, 1868, 1879, 1887; at London 1837; Abbé Jager, Paris, 1829, 1840, 1848, 1855, 1878, 1882; at Oxford 1848, 1875; Tischendorf, Leipzig, 1850, 1856, 1860, 1869, 1875, 1880.

The edition of Holmes and Pearsons reproduces the Sixtine text, but adds in notes the variants of 207 manuscripts, anterior editions, citations from the writings of the Fathers, and ancient versions. Tischendorf has added the variant readings of Codex Alexandrinus. In a supplement of the sixth edition E. Nestle has added the variants of Sinaiticus.

The Sixtine Septuagint has also been reproduced by Valent. Loch, Ratisbonne, 1860 and 1890 and by F. Vigouroux, S.S., in his polyglot, Paris, 1890-98.

The edition of the Vulgate did not receive less attention from the Pope. The commission of Cardinals and theologians caught the fire of enthusiasm from him and devoted themselves to the work in real earnestness. They gathered together and examined the best manuscripts that they could find: the famous codex in the library of St. Paul "without the walls"; Ottoboniensis and Vallicellianus; manuscripts preserved in the monastery of Monte Cassino; the famous codex Amiatinus now at Florence; and Toletanus and Legionensis from Spain.

Laelius collated the various readings thus discovered; Agellius compared the difficult texts with the original Greek and Hebrew. At the public sessions over which Cardinal Carafa presided the readings chosen after discussion were inserted on the margin of a copy of the "Louvain Bible." This copy still exists and is known as the Codex Carafa. In this way two years were spent on the work before Cardinal Carafa presented the fruit of his labor to Pope Sixtus V.

Sixtus carefully inspected the work of the commission. He accepted some of the emendations and rejected others. The reason for this was that the new exemplar differed greatly from the Louvain Bible of which Sixtus thought quite a deal.

The reason why the commission had departed greatly from the readings of the Louvain Bible was that they attached great importance to the Spanish codex Legionensis. A certain Licinius at the time of St. Jerome had sent men to Bethlehem to copy the translation of the saint. The revisers were convinced that in the codex Legionensis they had the nearest approach to these copies

which were brought to Spain; and they felt that the witness of this codex should have preponderating influence.

Sixtus however preferred to go by a consensus of Latin manuscripts than by the preponderating authority of any one codex. He based his course of action on the Louvain Bible as it had been perfected by the researches of Luke of Bruges. Sixtus was not following an arbitrary course of action when he chose the testimony of Luke of Bruges in preference to the reading of any one special manuscript. Luke was the foremost Biblical critic of his day (1548-1619), and well versed in Hebrew, Greek, Syriac and Aramaic.

In 1580 he published his "Notationes in S. Biblia," in which he studies the variants of the different manuscripts together with the emended text of Hentenius. This work of Luke served as the foundation for the Vulgate edition of Sixtus V. Richard Simon proclaims it the most accurate work that we possess on the subject (*Histoire critique du N. T.*, c. 12, apud Hurter, loc. cit., sub Lucas Brugensis).

Consequently although Sixtus needlessly antagonised his commission by rejecting many of its readings against the insistence of Cardinal Carafa, it cannot be said that he was nothing but a headstrong ruler who wished to have his way in reforming the Bible as he did in reforming matters of State. It has never been shown that any of the changes introduced by Sixtus were uncritical; he merely followed principles of criticism which differed from those of his commission.

He corrected the exemplar of Cardinal Carafa himself and then turned it over to the press. Angelus Rocca, the Augustinian, and Francis Toletus, the Jesuit, were appointed to supervise the work; but the Pope retained for himself the right of personally inspecting the proofsheets.

In 1590 the work appeared in a magnificent edition. There were only forty misprints in the entire edition and thirty of these were detected by the Pope himself. And yet it has often been said that when the book came from the press it was brimful of mistakes. Nothing could be further from the truth.

To this edition Sixtus prefixed his famous Bull "Aeternus ille." He sent a number of copies of the edition to the Catholic princes; but the edition itself does not seem to have been published when the Pope was carried off by death in August, 1590.

It will be interesting to add a few notes from the Bull "Aeternus ille" which Sixtus V. prefixed to his edition of the Bible. Since it is rarely found in print, Cornely has copied it with great care from an exemplar of the Sixtine Bible preserved at the Barberini Museum, and has incorporated the entire text in his book on General Introduction, pp. 486-95.

The Bull

"Aeternus Ille"

After a lengthy introduction the Pope asserts that despite his many cares and worries he took great interest in the work of correcting the Vulgate. He personally read over everything that the others had collated and listened to whatever they had to say, spending several hours each day in this work. He reserved to himself, however, the right of deciding what readings should be adopted, for this he considered the most important part of all. The principle that guided him in forming his decisions was not to recede from the readings which had grown old with the tradition of centuries: "ita tamen, ut veterem multis in Ecclesia abhinc saeculis receptam lectionem omnino retinuerimus."

He emphasises this last point and assures his readers that it was never his intention to put out a new edition, but rather in keeping with the desire and the will of the Fathers of Trent to restore the Vulgate in as far as it was at all possible, to that state of purity in which it left the hand and the pen of St. Jerome.

To bring about this result he had recourse to ancient manuscripts; and whenever a majority of ancient and correct manuscripts were found to agree on a certain reading, that reading was chosen as the primitive reading or at least as the one that came nearest to the original.

The Hebrew and the Greek were consulted not to correct the text of Jerome, but merely to clear up ambiguous passages in the manuscripts and in the writings of the Fathers. Several passages, he says, were deleted from the text, because he found them neither in the manuscripts nor in the commentaries of the Fathers.

He thereupon promulgates his edition as the authentic text of the Church: "ex certa nostra scientia deque Apostolicae potestatis plenitudine statuimus ac declaramus, eam Vulgatam sacrae tam veteris quam novi Testamenti paginae Latinam Editionem, quae pro authentica a Concilio Tridentino recepta est, sine ulla dubitatione, aut controversia censendam esse hanc ipsam, quam nunc, prout optime fieri potuit, emendatam, et in Vaticana typographia orbis Ecclesiis legendam evulgamus, decernentes, eam prius quidem universali S. Ecclesiae, ac SS. Patrum consensione, deinde vero Generalis Concilii Tridentini decreto, nunc demum etiam Apostolica nobis a Domino tradita auctoritate comprobata, pro vera, legitima, authentica, et indubitata in omnibus publicis, privatisque disputationibus, lectionibus, praedicationibus, et explanationibus recipiendam et tenendam esse."

The last part of the Bull is given over to disciplinary measures for the adoption of the Sixtine Vulgate and for the rejection of any text which differed from it.

Sixtus V died August 27, 1590. On September 5, the Cardinals who were charged with the administration of the Church during the vacancy of the Holy See, suspended the sale of the new Bible and the separate edition of the Bull.

Subsequent History of the Sixtine Vulgate

On September 12 the new Pope was elected under the name

of Urban VII. On September 26, the sale of the Sixtine Bible was absolutely forbidden. The next day the Pope died. The next Pope was elected December 15, and took the name of Gregory XIV. It was under him that official complaints were handed in by the members of the commission against the Sixtine Bible. Some gave one reason, some gave another for having it suppressed. There were a number who wished to have the edition of Sixtus publicly proscribed.

But the Pope did not listen to their suggestion. He followed instead the advice of the Jesuit Robert Bellarmine. Bellarmine had belonged to the commission, but had not attended its sessions since he had been sent off by Sixtus V to France on a diplomatic mission.

Bellarmino insisted that it was poor policy to proscribe the edition of Sixtus publicly. Instead it should be emended as quickly as possible and should be edited under the name of Sixtus together with a preface in which it should be stated that due to overhaste, errors had crept into the first edition either through the fault of the printers or that of others and that Sixtus himself was on the point of bringing out an emended edition when he was overtaken by death.

This advice was followed and the Pope appointed a new commission for the work under the presidency of Cardinal Colonna since Cardinal Carafa had died in the meantime. The principal theologians on the commission were: Anthony Agellius, O.Theat., Robert Bellarmine, S.J., Peter Morinus, Franciscus Toletus, S.J., and Angelus Rocca, O.S.A.

They were to revise the Sixtine Bible and what is especially surprising they received orders to make it conform to the Louvain Bible! The five main rules which should guide the commission in its work were:

1. They should restore what Sixtus had taken out: "ut ablata restituerentur." Sixtus had omitted the admonitions which are prefixed to the deuterocanonical parts of Esther and Daniel, most probably by Jerome himself. Moreover he had left out the Hebrew titles of the sacred books, and the following verses: Num. 30, 11-13; Judges 17, 3; Prov. 25, 24; Mt. 27, 35.

These omissions, no doubt, are to be ascribed to an oversight on

the part of the printer, except Mt. 27, 35 the authenticity of which is not fully established. Finally Sixtus had omitted the apocryphal third and fourth books of Esdras and the prayer of Manasses, which however the new commission again inserted.

2. They should remove what Sixtus had added: "*ut adiecta removerentur.*" Sixtus had retained some readings in his text even against the testimony of the manuscripts lest he be thought to depart too radically from the reading of the Louvain Bible. Thus he added two verses to I Kings 24, 7 from 26, 10.

3. They should consider and correct what Sixtus changed: "*ut immutata considerarentur et corrigerentur,*" that is, they should collate the changes of Sixtus with the material collected by the Sixtine commission.

4. They should investigate the system of punctuation: "*ut punctationes perpenderentur.*" Sixtus had discarded the ordinarily accepted division into verses. In fact the text was printed without any separation of verses; the ciphers indicating the verses were retained on the margin, but they, too, were different than those of Robert Estienne. The new commission reintroduced the old system of Estienne.

5. They should make no change unless absolutely necessary: "*ne fieret mutatio nisi cogeret necessitas.*" This was especially to be observed with words that had the same meaning, as *ergo* for *igitur*; it was different, however, with words that had different meanings, as "*fortem*" for "*fontem.*"

The commission appointed by the Pope went to work very slowly so that in the course of forty days they corrected the text

**The Special
Committee for
the Revision**

of Genesis only. The Supreme Pontiff was not at all satisfied with this slow procedure. He therefore selected a special committee from the commission composed of the two Cardinals Mark Antony Colonna and William Allen and the theologians: Antony Agellius, O.Theat., Robert Bellarmine, S.J., Bartholomew Miranda, O.P., Andrew Salvener, O.S.B., Bartholomew Valverde, Laelius Landus, Peter Morinus and Angelus Rocca, O.S.A.

These Cardinal Colonna took along with him to his seat at Zagorola. There they lived at his expense and completed the work of revision in nineteen days. If the Sixtine edition was as faulty as it is generally believed to be, it would have been impossible to

revise it in the incredibly short time of nineteen days. Of course the inscription which records this marvelous feat dates merely from the year 1723; and one is justified in doubting whether it is reliable or not.

Hardly had the commission finished its work when Gregory XIV died October 15, 1591. His successor Innocent IX died before the year was out. Clement VIII was elected to succeed

The Clementine Bible

him. He determined to bring the work of the commissions to an end. He entrusted the final revision of the text to the Cardinals Valerius of Verona and Frederick Borromeo and to the Jesuit, Francis Toletus, on whose shoulders the burden of the work fell and who is responsible for the final shape of the present Vulgate edition.

Toletus took a copy of the Sixtine Bible and on its margin he noted corrections which he thought should be made. These corrections are taken from the Hebrew, the Septuagint, the Complutensian Vulgate, the Biblia Regia, the Louvain Bibles, and the ordinary Bibles. He also took into account the decisions of the commissions formed under Sixtus V and Gregory XIV.

Within seven months from the time of the accession of Clement VIII, Toletus completed the revision of the whole Bible, August 28, 1592. Before it was put to press Valverde presented to the Pope a list of at least two hundred places in which the proposed Vulgate text differed from the Hebrew and the Greek originals.

Valverde evidently did not understand that the Council of Trent had not ordered a new translation of the Latin but merely a restoration of the text of Jerome. He must have insisted on his view that these texts be corrected, for the Pope imposed perpetual silence upon him.

Finally before the end of the year 1592, the revised edition of the Vulgate appeared. In external appearance it was much the same as that of Sixtus V. The printer Aldus Manutius had been retained and the title of the Bible was the same as before: "Biblia sacra Vulgatae editionis Sixti V. Pont. Max. jussu recognita atque edita." The name of Clement VIII was added to it merely from the year 1638 on.

Today it is rightly called the Clementine Bible, because it differs very much from that brought out by Sixtus V. The editors corrected not only the errors of type but also introduced about five thousand changes in the text.

The Clementine Bible is not the work of one man or of one age. It was the work of a whole series of revisers, each one of whom learned from the work of his predecessors.

The differences between the two editions induced Thomas James to publish a work at London in 1600 against the infallibility of the Popes, which he entitled: "Bellum papale, sive concordia discors Sixti V. et Clementis VIII. circa hieronymianam editionem."

**The Differences
Between the
Sixtine and the
Clementine Vulgate**

It is this work that the Lector Emeritus at the University of Louvain, Henry Bukentop, O.F.M. (Recollect, d. 1716), had in mind when he wrote his famous work: *Lux de Luce*, in three volumes, Cologne or Brussels 1719. In the first part of the book he explains the ambiguous readings of the Vulgate according to the original languages; in the second he shows that both Sixtus and Clement chose approved readings; in the third he maintains that in the 2,134 differences which he counts between the two editions there is nothing that could in any way affect any dogma of faith.

The Clementine preface forbade any corrections or variant readings to be put on the margin of the text in order to prevent the old-time confusion from spreading again. Nevertheless that prohibition did not include the private work of scholars. They were still free to consult the ancient manuscripts and publish the result of their investigation.

**The Critical
Work Continued**

Luke of Bruges did good work in this line. After him Henry Bukentop, O.F.M., must be mentioned as deserving of special credit through his book: *Lux de Luce*. His work was continued by William Smits, O.F.M. (d. 1770), the founder of the Biblical School at Antwerp. Smits wrote an introduction to the Hebrew text, in which he shows the concordance of the present Vulgate with the original and the lack of concordance of the Protestant versions; second, an introduction to the Septuagint version, in which he weakens the integrity of the Hebrew text and strengthens that of the Latin Vulgate; third, an introduction to the Latin Vulgate itself.

A little later Bonaventure Setaro a Magdalono, O.F.M. (fl. 1760), wrote a "triplex biblico-critica demonstratio," in which

he claims that the edition of the Sixto-Clementine Vulgate, does not contain a single error worthy of correction, Venice 1760, three tomes. His line of argumentation is: first, the turbid condition of the modern sources of the Hebrew and the Greek originals makes their text untrustworthy; second, St. Jerome was a most faithful interpreter of the original documents, and the Clementine edition is the best edition of the text of Jerome; third, the Catholic Church is endowed with the power of declaring what is genuine in the Bible without fear of error.

The critical work begun by these Friars was pushed on to great success in the last century by the Barnabite Father C. Vercellone. In our day the Capuchin Professor Michael Hetzenauer has published an edition of the New Testament in which he diligently revised the Greek, accurately describes the Latin and illustrates both with critical notes, 1896-1898; second edition, 1904.

In this edition from among the variant Greek readings he chooses those which approach nearest to the Vulgate. In 1906 he resumed the comparison of the Sixtine and the Clementine Bibles, which Henry Bukentop and C. Vercellone had done before him, and brought the number of differences to 4,900.

In 1906 he published the result of his investigations in the "*Biblia Sacra Vulgatae editionis critice edita*," Oenipontae. This work has been reprinted at Ratisbon and Rome in 1914 and 1922.

B. STUDIES ON THE BIBLE

1. *The Period up to the Council of Vienne 1311*¹

During this period the Friars did not inaugurate anything strikingly original either in Biblical hermeneutics or in exegesis. The literal and the spiritual senses of Scripture, the latter with its allegorical, tropological and anagogical application, were taught

¹ Literature:

Cornely, Rudolphus, S.J., *Introductio in Libros U. T. Cursus Scripturae Sacrae*, vol. 1, Paris, 1894, pp. 681 sqq.

Minges, Parthenius, O.F.M., art. Duns Scotus, *Catholic Encyclopedia*.

Minges, Parthenius, O.F.M., art. Scotism, *Catholic Encyclopedia*.

Gardner, Edmund G., art. Joachim of Flora, *Catholic Encyclopedia*.

Witzel, Theophilus, O.F.M., art. De Fr. Rogerio Bacon Ejusque Sententia De Rebus Biblicis, *Archivum Franciscanum Historicum*, Quaracchi, tom. 3, 1910, pp. 3-22; 185-213.

as they had been handed down from the Fathers, who in turn had taken them from the Jews.

The authority of the Fathers and the analogy of faith were looked upon as decisive principles in establishing the meaning of the Sacred Text, as they had been in the preceding scholastic periods and as they are regarded today in Catholic circles.

The commentaries that were published generally went by the name of *postilla* or *postillae*—a barbarous term which had been inherited from the end of the eighth century, when Charlemagne ordered Paul Warnefrid to add homilies from the Fathers to the sections of the gospels and the epistles which were read in the churches on Sundays and feastdays. Since these homilies were read after the gospels and the epistles, they received the name of "*post illa*."

The outstanding Franciscan contributions to the history of Bible exegesis at this period are the introduction of the Sentences of Peter Lombard as the official textbook along with the Bible and the consequent application of dialectics to Sacred Scripture which was due in large part to Alexander of Hales, and the insistence on historical investigation and application to the study of the Biblical languages, archaeology, and Biblical geography by Roger Bacon.

The Friars at this period as a general rule were deficient in Greek and in the Semitic languages as were the majority of the exegetes of the age. This is clearly made manifest by their monstrous explanations and derivations of Greek and Hebrew words.

The interpreters in the Order, as has been stated, recognized both the literal and the spiritual sense of the text. They taught that the spiritual sense was worthless if it was not based on the literal. But this teaching was not always carried out in practice. In keeping with the tendency of the times the Friars attached undue prominence to the spiritual sense of the Scripture and to its allegorical, tropological and anagogical application.

We might distinguish a twofold tendency in the Order at this time. The one emphasized the spiritual sense but did not neglect the literal; the other emphasized the literal but did not neglect the spiritual. The first was mystical and as a general rule conservative; the second was scientific and progressive. The two

seem to be the result of the different systems of education employed at the two principal Universities. Paris is the source of the former; Oxford of the latter. St. Bonaventure represents the mystic element; Roger Bacon and John Duns Scotus, the scientific.

Bonaventure belonged to the older Franciscan school of thought. Haymo of Faversham (d. 1244), Alexander of Hales (d. 1245), John of Rupella (d. 1245), William Milton (d. 1260), Cardinal Matthew of Aquasparta (d. 1289), John Peckham (d. 1292), Richard of Middleton (d. ca. 1300) also belonged to it.

Their interpretation of Sacred Scripture naturally was influenced by their philosophical and theological education. This older Franciscan school followed the system of St. Augustine which in turn was based on the mysticism of Plato. They knew and freely utilized the writings of Aristotle, but they employed the Aristotelian ideas only in part and always intermingled with Platonic elements.

The influence of Alexander of Hales, the foremost exponent of this school, is practically limited to the introduction of the speculative method of treating the Sacred Books. The postillae on the entire Bible, the commentaries on the Psalms, and those on the Apocalypse which have generally been attributed to him, are probably not authentic.

The current trend of Bible exegesis in this school and in the Order as a whole is better represented by St. Bonaventure who probably attended some of the lectures of Alexander at Paris.

Saint Bonaventure Of the many Scriptural works which have been attributed to him, only the commentaries on Ecclesiastes, Wisdom, Lamentations, the Gospel of Luke, the Gospel of John, the Collationes on John and the explanation of the Lord's prayer have been recognized as authentic by the Quaracchi editors, *Opera Omnia*, 1882-1902. The "*Illuminationes Ecclesiae in Hexaemeron*" despite its title has nothing to do with the narrative of the creation and is not a Scriptural work.

In his prologue or prooemium to the "*Breviloquium*," Bonaventure has left us a short treatise on Bible studies in which he recognizes holiness and learning as the two requisite qualifications for the expositor of Scripture. He insists on faith and the light

of the Blessed Trinity as the foundation of Bible knowledge and on assiduous reading and memorizing of the text as powerful aids.

Although he recognizes the importance of the literal sense, he generally prefers the practical to the scientific treatment of the Sacred Books. His commentaries teem with tropological and at times allegorical interpretations which made them very popular with the men of his day and the following century, since they could easily be adapted for homiletic purposes.

Bonaventure represents the trend of Bible interpretation in the older Franciscan school of thought and in the Order as a whole during this period. Mysticism and conservatism prevailed.

However, there were some who were less fortunate in their application of the mystic element in the interpreting of the Sacred Text. This is especially true of the Friars who formed the Spiritual party.

The Spiritual Party

They had become saturated with the extravagant theories of the saintly but hyper-mystic Cistercian Abbot Joachim of Flora (d. 1202). With Joachim they saw in the Apocalypse the foreshadowing of three eras in the world's history, corresponding to the three persons of the Blessed Trinity. The second era in which they were living was rapidly coming to a close; in fact, the Anti-Christ was at hand in the person of Frederick II (d. 1250). The third period of the Holy Ghost was about to dawn in which there would be no need of disciplinary institutions. In this new dispensation the Catholic priesthood and the whole teaching of the New Testament would be rendered void and would be superseded by a higher and more perfect order.

St. Bonaventure sternly opposed these Franciscan fanatics. His influence had much to do in weakening their power. Then the death of the Anti-Christ Frederick II and the uneventful passing of the year 1260, in which the great era of the Holy Ghost was to be inaugurated, struck the movement its fatal blow.

The Franciscan historian Salimbene was one of these mystics. "After Frederick the second died," he writes, "and the year 1260 passed, I entirely laid aside this doctrine and I am disposed henceforth to believe nothing save what I see."

The extravagant ideas were revived in a modified form by Peter of John Olivi (d. 1298), a great admirer of St. Bonaventure. Condemned as a heretic by many Chapters of the Order

and by Pope John XXII (d. 1326), he was venerated as a Saint by his friends and admirers, especially those of the Spiritual party. His works were forbidden by the General Chapter of Marseilles; and a special commission of theologians examined his postillae on the Apocalypse in which they marked sixty sentences as tainted with Joachimistic errors. These sentences were condemned by Pope John XXII.

Peter of John Olivi wrote besides five treatises on principles of introduction, printed under Bonaventure's name, and postillae on the Canticle of Canticles, Genesis, Job, Psalms, Proverbs, Ecclesiastes, Lamentations, Jeremias, Ezechiel, the Minor Prophets, the Four Gospels, the Epistle to the Romans, to the Corinthians, and the Canonical Epistles.

The scientific treatment of the Sacred Books was represented best of all by Roger Bacon. Bacon had the greatest veneration and respect for the Sacred Scripture. He makes it the fountain and the source of all wisdom; and maintains that all knowledge whether sacred or profane is worthless unless it agree with the Sacred Books.

All the confusion which existed in the Church in his day, he writes to Pope Clement IV, was due to the fact that the ecclesiastical jurists and the exponents of Canon Law had divorced that branch of study from the Bible. Peace and harmony would never be restored to the Church until Canon Law resumed a position subordinate to and connected with the simple principles inculcated in the New Testament writings.

The most grievous fault in the theological course of study in his day, he says, was that the true literal sense of Holy Scripture was neglected. A literal sense was insisted on, indeed; but that literal sense as a rule was a false one; and since it was false, all the spiritual interpretations based on it were also false.

In order to arrive at the true literal sense intended by the Holy Ghost, he insists that it was necessary to cultivate every branch of knowledge, even those which seemingly had no relation with Scripture knowledge.

For instance, a thorough acquaintance with geometry was required to be able properly to understand what is written concerning the ark of Noe, the tabernacle in the desert, the temples of Solomon, of Ezechiel and of Esdras. And what holds good of

geometry and mathematics in general, holds good also of every branch of study, but especially of history, languages, geography and archaeology.

This desire of his to arrive at the correct literal sense of the Sacred Text induced him at times to propound theories which were looked upon with disfavor by his contemporaries.

Thus in his treatise: "*De Secretis Artis et Naturae VI*," in treating of thunder and lightning, he maintains that what is produced by nature in the air, can be produced by artificial means with even greater deadliness and accompanying horror; for a small quantity of explosive powder can be used to destroy entire cities.

As an instance in point he cites the example of Gideon in the book of Judges 7, 19-20. Gideon with three hundred men destroyed an almost infinite number of Madianites by means of broken pitchers and lamps and by means of artificial fire which exploded with a terrific noise ("*igne exsiliente cum fragore inaeestimabili*").

Another instance in which he applies his knowledge of the natural sciences to the interpretation of the Bible is furnished by his theory that the star which appeared to the Magi at the birth of Christ was nothing else than the light which was produced by the conjunction of Saturn and Jupiter in the twenty-fourth year of the rule of Caesar Augustus.

But despite this carefulness on the part of Bacon to safeguard the literal sense of Holy Scripture, he also develops the Holy Books spiritually in keeping with the spirit of the age. Just one example in point: In his work, "*Opus maius*," p. iv, Bridges I, p. 183, he says that the Jordan is a river which flows from the north to the south and lies eastward of Jerusalem which is on the west not far from the Great Sea. Between the two near the Jordan is the city of Jericho with its plain. Then comes the Mount Olivet, the Valley of Josaphat and finally the city of Jerusalem.

According to the interpretation of the saints, he adds, the river Jordan represents the world, both on account of the etymology of the word and because it empties into the Dead Sea which is a picture of hell. Jericho signifies the flesh. Mount Olivet symbolizes the excellence and the sweetness of devotion. The Valley

of Josaphat represents the virtue of humility. Jerusalem is the vision of peace. Morally it is the holy soul which enjoys peace of heart! allegorically it is the Church militant; anagogically it is the Church triumphant.

A further impetus in the direction of Scripture interpretation as advocated by Roger Bacon was given by the introduction of a new method of thought on the part of the deep thinker and sharp critic, John Duns Scotus (1270-1308). Although the main work of Scotus was not centered on the Bible *ex professo*, he nevertheless left unedited commentaries on Genesis, Matthew, the Epistles of Paul, the Apocalypse and the Canticle of Canticles. His main merit consists in the turn which he gave Franciscan thought and the influence which he exercised on the scholars in later centuries.

**John Duns
Scotus**

Before the time of Scotus, the Dominicans Albert the Great and especially St. Thomas had introduced Aristotelianism very widely into the scholastic system of philosophy and theology. St. Thomas was criticised for this by the older Franciscan school, by many of the secular doctors and by many of the Dominicans themselves.

Scotus in his turn introduced Aristotelianism very widely into the Franciscan camp. However he did not follow the principles of the Stagirite in their entirety. He was rather an eclectic and chose elements from the older Franciscans and hence from Plato through St. Augustine. From the older Franciscans he inherited his spirit of opposition to the teaching of St. Thomas.

Scotus laid great stress on the authority of Scripture and on the doctrine of the Fathers and of the Church. But on the other hand he attaches great importance to arguments drawn from natural knowledge as opposed to arguments based on mere authority. He rejects every unnecessary recourse to divine or angelic intervention or to miracles, and demands that the supernatural and miraculous be limited as far as possible in matters of faith.

In Scripture he upholds that the literal sense should be taught and freedom of opinion should be granted so far as it is not opposed to Christian faith or the authority of the Church. Due to his love for the mathematical sciences he insists on demonstrative proofs in establishing truths from the Bible.

The influence of Scotus, however, was not very pronounced in

the thirteenth and the fourteenth century. Bonaventure was followed instead. It is only at the end of the fifteenth or at the beginning of the sixteenth century that a Scotist school can be spoken of.

The Conventuals seem to have adhered most closely of all to the doctrines of Scotus; whilst the Capuchins least so, since they preferred St. Bonaventure. Among the Friars Minor there was no uniform school of thought. Many followed Scotus; others attached themselves to Bonaventure; whilst others again favored an eclecticism from Bonaventure, Scotus, and Thomas.

Other expositors at this time were:

1. Adam Marsh (d. ca. 1257) left unpublished commentaries on Hebrews, Genesis, and Canticle of Canticles.
2. Albert of Milan (d. 1308)—postillae on the entire Bible.
3. Alexander of Alexandria (Lombardus, Minor, d. 1314), General of the Order, commented on Ecclesiasticus, Job, Isaias, Tobias, John, and Romans.
4. St. Antony of Padua (1195-1231) wrote mystic explanations of some passages of the Old Testament and left sermon sketches on the Sunday gospels and the gospels of Lent, and 278 sermons on the Psalms.
5. Carbonellus, Pontius (d. ca. 1297) commented on the entire Bible except the Gospels. His commentary is in the form of a catena—a stringing together of passages from the Fathers. It comprises nine tomes and was never published. He died in prison where he was thrown for reading and retaining the forbidden books of Peter Olivi.
6. Docking (probably Bockingam), Thomas (fl. 1270), left unpublished works on Deuteronomy, Job, Isaias, Luke, Epistles of Paul, and the Apocalypse.
7. Gilbert of Tournai (d. 1270, Guibertus, Gisbertus de Tornaco), wrote on the Epistles of Paul.
8. Gonsalvus of Valboa (d. 1313), General of the Order, wrote much on Sacred Scripture.
9. James the English (de Rodo, d.?) left postillae on the Sunday gospels from the first Sunday in Advent to the seventeenth after Pentecost.
10. John Gualensis (Valleis, Wallis, Wallius, Wallensis, d. 1300-1303), a very talented, prudent, and learned man, left works on the Apocalypse, the Epistles of St. Paul, postillae on the Gospel of John and collationes on these.
11. John of La Rochelle (de Rupella, d. 1245), a disciple of Alexander of Hales, left postillae on Daniel, Luke, Mark, the Epistles of St. Paul, and the Apocalypse.
12. Bl. John of Parma (d. 1289), General of the Order, explained Sacred Scripture at the University of Paris and left commentaries which have been lost.
13. Lisse, William (d.?), commented on Jeremias and the Minor Prophets.

14. Matthew of Aquasparta (d. 1302), General of the Order, Cardinal, one of the principal scholars of Bonaventure, commented on Job, Psalms, Daniel, the Minor Prophets, Matthew, Romans and Apocalypse. In his work: "Quaestiones et Disputationes Selectae" (Quaracchi, 1914) he treats of the excellence and the interpretation of Sacred Scripture.
15. Milton, William (de Melitona, de Melitora, d. 1260), a disciple of Alexander of Hales and the continuator of his summa, wrote on the Pentateuch, Canticle of Canticles, Ecclesiastes, Ecclesiasticus, Wisdom, the Minor Prophets, the Epistle to the Hebrews and the Apocalypse.
16. Jerome of Ascoli Piceno (Pope Nicholas IV., d. 1292), wrote postillae on various books of the Bible.
17. Nocykaim, Conrad (d.?), wrote on the Apocalypse.
18. Richard of Middleton (de Mediavilla, d. 1300-1308), who is ranked immediately after Alexander, Bonaventure and Scotus among the learned men of the Order, left unpublished works on the four Gospels and the Epistles of Paul.
19. Rigaud, Odon (Rigaldi, Reginaldi, d. 1275), a disciple of Alexander of Hales, wrote on the Psalms, the four (possibly five) books of Moses, and the Gospels (unpublished).
20. Salimbene (d. after 1288), wrote on the Prophet Elisaeus.
21. Thomas of York (d. 1260), wrote on Ecclesiasticus.

2. *From the Council of Vienne (1311) to the Fall of Constantinople (1453)*¹

The works published in this period reflect the influence of the Council of Vienne which ordained that Arabic, Hebrew and Aramaic should be taught at Paris, Oxford, Salamanca, and Bologna.

The motive behind this measure was more practical than scientific. The Council had the conversion of the Mohammedans and the Jews in mind. Nevertheless the spread of the knowledge of the Oriental languages could not but leave its impress on the Scriptural commentaries of the time.

Since the end of the law was practical rather than scientific, the study of Greek was not included along with the other Biblical languages. Neither was it cultivated by the Scripture scholars of

¹ Literature:

Cornely, Rudolphus, S.J., *Historica et Critica Introductio in U. T. Libros Sacros, Cursus Scripturae Sacrae*, Paris, 1894, p. 684 sq.

Pace, E. A., art. Aureoli, Peter, *Catholic Encyclopedia*.

Turner, William, art. William of Ockham, *Catholic Encyclopedia*.

Turner, William, *History of Philosophy*, Boston, 1903, pp. 404 sqq.

Plassmann, Thomas, O.F.M., art. Nicholas of Lyra, *Catholic Encyclopedia*.

the time. In fact many who were prominent in the Oriental languages, were woefully deficient in the knowledge of Greek.

The twofold tendency noticeable in the preceding period of emphasizing the mystic or the literal element of Scripture is also noticeable here. But the latter succeeds in getting the upper hand and in giving a new direction to all future exegesis of the text.

The mystic element is perhaps best represented by John Vitalis Dufour (a Furno, d. 1326), Cardinal and Bishop of Albano. He wrote a "speculum morale" on the entire Bible, in which almost

John Vitalis Dufour all the passages of the Bible are explained mystically. This work was well suited for homiletic purposes. Michael Carbonellus, archivist to the King of Aragonia, wrote on the margin of the edition of 1513 that he could not think of any other work of this kind which surpassed it in richness of spiritual thought and which could be used alike for the profit of souls and for the spread of the Christian faith.

He wrote besides postillae on the Apocalypse and commentaries on the Proverbs, which were later revised and edited by Cardinal Sarnano at the end of the sixteenth century. According to the Quaracchi editors ("Opera Omnia s. Bonaventurae," t. VI, praef. p. ix, xiv, 1893) he is most probably the author of a commentary on the Apocalypse which was published at Paris in 1647 under the name of Alexander of Hales, who certainly did not write it, and which Bonelli incorporated among the works of St. Bonaventure, who likewise did not write it.

The trend of thought inaugurated by Scotus had its chief exponents in Peter Aureoli, Francis Mayron, and Landulphus Caraccioli.

Peter Aureoli (Aurioli, d'Auriol, Oriol, Aureolus, d. ca. 1322), Archbishop of Aix, was one of the main disciples of Scotus, although he did not accept all of his views. His contribution to Scripture is his "Breviarium Bibliorum," a compendium of the literal sense of the entire Bible. It is a sort of introduction to the books of the Old and the New Testament, in which he treats of the argument, division, and importance of the different books.

This book was very popular in its day and was widely circulated. Although it does not possess the perfection which characterizes the art of criticism at the present day, it can still be util-

ized with profit in interpreting the Sacred Books. The latest edition of this work is that of the Quaracchi edited by Ph. Seeboeck, O.F.M., 1896.

Francis Mayron (de Mayronis, de Meyronnis, d. 1325) was one of the ablest exponents of Scotus. The introduction of the *Actus Sorbonnicus* is attributed to him although Denifle relegates this to the realm of myths. His attention was mainly centered on dogmatic theology. Nevertheless he has left a commentary on the Magnificat and an explanation of the Decalogue. In manuscript we have a commentary of his on Genesis, the Canticle of Canticles, and 1500 questions on various passages in the Bible.

The Neapolitan Landulphus Caraccioli (d. 1351), Bishop of Castellamare and later Archbishop of Amalfi, was a pupil of Scotus, but did not follow his doctrine on all points. His exposition of the Sacred Text was more popular than scientific. This was no doubt due to the circumstance that he was a great preacher and a favorite with both the clergy and the laity.

He began a very beautiful commentary on the Gospels, on the Epistle to the Hebrews, and on Zachary. He wrote also moral commentaries on the Four Gospels. Other works of his remained unpublished.

But there was another influence at work on the educational system of the day. That influence was one of protest against the abstruse terminology and over-refined subtleties of the scholastics.

This movement was inaugurated by the Friar philosopher William Ockham (d. 1347 or 1359), at first a disciple of Scotus, later one of his opponents. He wanted to reform the scholastic system of education by simplifying it.

With this tendency to simplification there was a marked tendency to skepticism—a distrust of the ability of the human mind to reach certitude in the most fundamental points of human knowledge.

Opposed as Ockham was to the recognized system of education in his day, just as opposed was he to the established order in the Church. He recognized the authority of the Church in spiritual matters, but opposed that authority in temporal matters.

He was unfortunate enough to espouse the cause of the recalcitrant Spiritual party, or the Fraticelli, as they were called. Unwilling to submit to the decision of the Supreme Pontiff on the question of Franciscan poverty and eager to escape the imprisonment with which he was threatened, he fled to Louis of Bavaria, the political enemy of the Pope. William was accompanied on his flight by the excommunicated and deposed General of the Order, Michael of Cesena, and by the Friar Francis de Rubeis.

William has not left any works on Scripture. Michael Fuschi of Cesena (Caesenas, d. 1343), left commentaries on Ezechiel and the Psalms. Francis de Rubeis (Ausculanus, de Pignano, de Marchia, d. after 1344) left in manuscript form some questions on the Gospel of Matthew.

The spirit of protest which William Ockham manifested against the educational system of the scholastics, was applied in a sane degree to Bible exegesis by Nicholas of Lyra (Lira, 1270-1340).

**Nicholas
of Lyra**

He follows Roger Bacon in insisting on the importance of the literal sense of Sacred Scripture. In the second prologue to his *postillae perpetuae*, he complains of the prevalent confusion regarding the literal sense of the Bible. He reduces the cause of this confusion to the attachment which the scholars of his day manifested for the interpretations handed down by others who had so multiplied the mystical senses of the Bible as almost to intercept and choke the literal.

It is this insistence on the literal sense that constitutes the real merit of Nicholas of Lyra and ranks him among the foremost exegetes of all times. Not that he introduced anything new into exegesis. His principles of hermeneutics and his method of interpretation are exactly the same as were taught in the preceding period and which had been handed down from the age of the Fathers.

His merit consists in this that he actually carried out the distinction between the literal and the mystic sense of Scripture—a distinction that had always been insisted on in theory, but which was rarely observed in practice.

His chief work is his "*postillae perpetuae in universam s. Scripturam*" in which he very succinctly proposes the literal sense of the Sacred Books. Since these *postillae* were almost exclusively devoted to the literal sense of Scripture, he published another

work entitled: "*Moralitates*," which comprised allegorical and tropological interpretations of the Sacred Books.

In his postillae, Lyra utilizes all available sources of information. He was master of Hebrew, although he does not seem to have known Greek very well, and drew copiously from the commentaries of the Jewish exegetes, especially of the celebrated Talmudist Solomon Raschi (Jarchi).

The "*Pugio Fidei*" of the Dominican and converted Jew, Raymond Martini, was used as also the commentaries of St. Thomas on Isaías, the Gospel of John and the Pauline Epistles. The postillae on Job are practically nothing more than an excerpt from the commentary of St. Thomas on the same book.

The postillae made Nicholas famous. The fact that he had commented on practically every part of the Bible with the exception of the deuterocanonical parts of the books of Esther, and that in this commentary he had presented the literal sense of Scripture, made his book so popular that it became the ordinary manual for the interpretation of the Sacred Text.

The importance of Lyra has been overemphasized by Protestants many of whom claim that he was the only interpreter worthy of note in all the Middle Ages. Luther made use of the postillae very extensively especially in his notes on Genesis. This circumstance and the fact that the reformers as a whole thought highly of Nicholas, might no doubt account for the popular dictum: "*Si Lyra non lyrasset, Lutherus non saltasset.*"

Another of these sayings seems to refer rather to the undue importance which was attached to him. It runs: "*Nisi Lyra lyrasset, totus mundus delyrasset.*" This has been rendered into German in the following way: "*Hätte Lyra nicht über die Bibel geschrieben, wäre mancher Doktor ein Esel geblieben.*"

The postillae went through many editions. In the century after the death of Nicholas, the converted Jew and later Patriarch of Aquileia, Paul of Burgos (d. 1435) inserted his "*additiones.*" In these additions he either corrects the work of Lyra and brings him back to the traditional exegesis wherever he has departed from it, or he adduces new explanations from the works of the Rabbins.

Mathias Döring, O.F.M. (d. 1540), did not like the additions of Paul of Burgos. He thought that they minimized the authority

of Lyra and detracted from his glory. He therefore added his "replicas" to the work.

The various editions of Lyra's work comprise either the postillae on the entire Bible or merely on single books, with or without the Sacred Text, with or without the "Moralitates." Later they were printed with the additions of Paul of Burgos and the replicas of Matthias Döring; very often also together with the *Glossa ordinaria* and the *Glossa interlinearis*.

Besides the postillae Lyra wrote many works of a controversial nature against the Jews which were more or less based on the Bible. His literal and moral postillae on the epistles and gospels of Lent were published in 1492 by the Conventual Nicholas Mutinensis together with the questions of Antony of Bitonto, O.F.M.

He composed besides postillae on the epistles and the gospels *de tempore et sanctis*; a book of questions on the Old and the New Testament with an explanation of the Hebrew names, and a manual with a triple exposition of the Decalogue.

Other expositors of the time are:

1. Abbas, Francis (de Abbatibus, d.?), left postillae on the Gospels of the entire year.
2. Almoinus, William (of Almut, Almoit, Almuchia, d.?), left an unpublished work on the Apocalypse.
3. Andrew of Perugia (d. 1345), Archbishop of Gravina, wrote postillae on Genesis and nine Psalms.
4. Antony of Bitonto (Bituntinus, d. 1459), O.F.M. (Observant), wrote a mystical explanation of the epistles and gospels of the year and for Lent.
5. Antony Massa (Massanus, Massetanus), O.F.M., General of the Order, Bishop of Massa, d. 1435, a very great preacher, left "lectiones spirituales" on Alexander of Hales' exposition of Psalm 50.
6. St. Bernardine of Siena (Massae), O.F.M. (Observant), d. 1444, wrote a commentary on the Apocalypse.
7. Bertrand de la Tour (de Turre ex Cambolico, Camboulit), Archbishop of Salerno and Cardinal Bishop of Ostia (d. 1334), wrote on almost all the books of the Bible.
8. Blomendal, John (d.?), wrote on the Psalms.
9. Bonet (Bovet), Nicholas, Bishop of Mileve in Africa (d. 1360), a disciple of Scotus and very subtle reasoner; he was a member of the embassy sent by Pope Benedict XII. to Kublai Khan in China, taught the most singular doctrine that by the words: "Woman, behold thy son," Christ really changed John into the son of Mary.
10. Busolini, James, General of the Order, O.F.M. (d. 1457), wrote collationes on the 118th Psalm.

11. Calderoni (Calderonus, Caldaronus), Peter, O.M.C. (d. 1440), Bishop of Antioch, wrote a commentary on Osee.
12. Conington, Richard (d. 1330), opponent of Ockham, wrote on the Penitential Psalms.
13. Cossey (Cotsay), Henry (d. 1336), wrote on the Psalms, on the Apocalypse and many passages of the Bible.
14. Dirleton, Michael (branch? d.?), wrote on the Psalms.
15. Döring, Mathias (Döringck, Dornig, Doringius, Thoringus, Thuringus), O.F.M., General of the Order, approved by the Council of Basle (d. 1450); besides his replicas to the additions of Paul of Burgos in the Bible commentary of Nicholas of Lyra, he wrote twelve questions on the tetragrammaton.
16. Elias of Nabinaux (Nasbinais, d.?), Cardinal, wrote on the Apocalypse.
17. Ghisolfi, Philip (d.?), wrote on the Apocalypse.
18. Glaunwill, Bartholomew (de Glaunvilla, Graunwise, d. 1360), wrote a book entitled: "De genuinis rerum coelestium, terrestrium et infernorum proprietatibus sive de allegoria et tropologiis in utrumque Testamenti libros," in nineteen books. It was translated into many languages.
19. Gualtier, Peter or John (branch? d.?), wrote on Genesis and the Epistles.
20. Henry of Careto, Bishop of Lucca (d. 1330), left a long unpublished work on the vision of the wheels in Ezechiel under the title of: "Logica et modus atque resolutio s. Scripturae in Ezechielem Prophetam."
21. Herbert, William (d.?), wrote on Deuteronomy and the Apocalypse.
22. St. John Capistran (Chioli d. 1456), O.F.M. (Observant), disciple of St. Bernardine of Siena, wrote tracts or homiletic expositions on: "Ecce virgo concipiet," and on the Apocalypse.
23. John of Gascony (d.?), wrote: "Biblia Mellificata."
24. Langham, Reginald (fl. 1410), a very sharp and disputatious scholar, wrote thirty lectures on the Bible.
25. de La Barthe, Dominic (d. 1343), wrote on the Apocalypse.
26. Lathbury (Lathberius, Lathbirus, Lattebur). John (fl. 1406), wrote on the Psalms and the Acts; left lectures on Sacred Scripture and a moral exposition of the lamentations of Jeremias in 115 chapters.
27. Lawrence of Ariano, Bishop of Ariano (d. 1343), wrote: "Origo Christi et Mariae"; "Collectio temporum V. T."
28. Lille, Peter (ab insula, insulensis, fl. 14th ct.), commented on the Psalms, and left a book entitled: "Principium Bibliae."
29. Louis Donatus, General of the Order, and Cardinal (d. 1386), wrote on the Penitential Psalms.
30. Manfred of Tortona (Terdonensis fl. 1360), left unpublished postillae on Matthew.
31. Moncalieri, Philip (of Monte Calerio, Moncagliar, also of Geneva, d. after 1336), left valuable postillae on the Sunday gospels and commentaries in manuscript form on Genesis.
32. Mongiardino, Henry of (Monjardino, d.?), wrote on the Apocalypse and on the Gospel of John.
33. Mortiliano, John a (Utinensis d. 1363), wrote a book on the genealogy

- of Christ down from Adam in the form of a tree at the side of which references to profane history are added with figures.
34. Nottingham, William (Nothinghamus, d. 1336), wrote four commentaries on the Gospels; a book of questions on the Gospels; and fourteen books on all the epistles of St. Paul. None of these seem to have been printed.
 35. Odon, Gerard (Othonis, Gerald Eudo), the General who succeeded Michael of Cesena, Patriarch of Antioch (d. 1348-49), left postillae on the Psalms, the Epistle to the Galatians; the first Epistle to the Corinthians; the book of Wisdom. He also wrote a book on the figures of the Bible.
 36. Oleari, Bartholomew, Bishop of Ancona, Archbishop of Florence, Cardinal (d. 1396), wrote on the Gospels.
 37. Perruzzini, Andrew (d.?), wrote on the Gospel of John.
 38. Regazzi (Aregazzi), Francis, Bishop of Bergamo (branch? d. 1437), wrote on the Epistles of Paul.
 39. Ridewell, John (d.?), wrote on the Psalms, on Canticles, the Gospel of John, and the Epistles of Paul.
 40. Robert of Leicester (de Leicestria, Lecestrius d. 1348), left unpublished lectures on Sacred Scripture and on the computus of the Hebrews and the Latins.
 41. Rodimpton, Rudolfus (Ralph, Raoul, Radulfus Radimptorius, fl. 1350), wrote on almost the entire Bible.
 42. Rossi, Francis (d.?), wrote on the Four Gospels.
 43. Rossi, Leonard, General of the Order, Cardinal, Bishop of Ostia (d. 1405), wrote on the Canticle of Canticles.
 44. de Rubeis, Leonard, General of the Order (d. 1405, or 1407), wrote learned commentaries on the Canticles.
 45. Russel (Russelus), Peter, O.F.M. (fl. 1420), wrote commentaries on the Epistles of Peter.
 46. Stravesham (Straveshan, Stravershamus), Thomas (d. 1346), wrote on Isaias, Job, Numbers, Deuteronomy, Josue, Judges, Ruth, Exodus, Leviticus, and Luke.
 47. Thomas, Peter (fl. 1320), wrote unpublished works on Canticles, Daniel, and the Apocalypse.
 48. Thomas of Tolentino (d.?), wrote on the Canonical Epistles.
 49. Ubertinus de Casali (Casale, de Ilia, fl. 1317), wrote: "De septem visionibus Ecclesiae juxta septem visiones Apocalypsis."
 50. Uguccio of Perugia (d.?), wrote on Sacred Scripture.
 51. Vaselli, Fortanerius, General of the Order, Archbishop of Ravenna, Patriarch of Venice, Cardinal (d. 1361), wrote on almost all the books of the Bible.
 52. Weilheim, Conrad, O.F.M. (d. 1449), wrote on the Bible.
 53. William of Angers (d. 1404), wrote on Luke.
 54. Wodheam (Wodeham, Godham, Goddam, Wodehamensis), Adam (d. 1338 or 58), a disciple of Ockham, wrote on Canticles and Ecclesiastes.
 55. Ximenes (Eximenez, Ximenius), Francis, Bishop of Elne, Patriarch of Jerusalem (d. 1409), wrote the Life of Jesus Christ in Spanish, and a commentary on the seven Penitential Psalms.

3. *From the Fall of Constantinople (1453) to the End of the Council of Trent (1563)*¹

This period is characterized by the revival of the classical studies and the outbreak and growth of the Protestant Reformation. Both left traces of their influence in the works of the Franciscans.

The study of Greek was given a mighty impetus when humanism ascended the papal throne in the person of Pope Nicholas V (Thomas Parentucelli) in the year 1447. He was the friend and patron of the humanists, the founder of the Vatican Library, and the first to introduce the works of Herodotus, Thucydides, Xenophon and Polybius in the West.

The official urge thus given the study of Greek was further aided by the invention of printing at about the same time, and by the lively intercourse which existed between the Greek and the Latin Church. This intercourse had begun at the Council of Ferrara, Florence (1438-45), and had been increased by the sojourn of many Greeks in the west after the fall of Constantinople in 1453.

The outbreak of Protestantism and the spread of the new doctrine gave birth to a new spirit on the part of conservative Catholics—a spirit of open warfare which manifested itself in the works which were produced.

Foremost among such polemic writers in the Franciscan Order at this time are Jaspar Schatzger and John Wild, both famous preachers.

Jaspar Schatzger (Schatzgayer, Sasger, Scanger, Harger), O.F.M. (1463-1525), was one of the most noted workers against the reformers in Germany. It was principally owing to his zeal that the greater part of Bavaria remained free from the new errors. His works were recommended to the prelates, canons, pastors and general laity by

¹ Literature—Besides the main sources noted above:
 Cornely, Rudolphus, S.J., *Historica et Critica Introductio in U. T. Libros Sacros, Cursus Scripturae Sacrae*, vol. 1, Paris, 1894, pp. 689 sqq.
 Scannell, F. T. B., art. Nicholas V, *Catholic Encyclopedia*.
 Löffler, Klemens, art. Humanism, *Catholic Encyclopedia*.
 Plassmann, Thomas, O.F.M., art. Galatino, Pietro Colonna, *Catholic Encyclopedia*.

William IV and Louis of Bavaria, who ordered that they should be bought and paid for from the funds of the Church.

They are all written in a polemic vein, and are more or less based on the Bible. One that has special reference to the Bible is: "*Scrutinium divinae Scripturae prae conciliatione dissidentium dogmatum inter materias de gratia et libero arbitrio.*" The apostate Franciscan, Conrad Pellican, brought out an edition of this work in 1527.

Of wider fame and deeper influence than Schatzger was John Wild, O.F.M. (1495-1554), better known by the Latinized form of his name, Ferus. He has been called the "*unicum Germaniae ac singulare ornamentum*" (cf. Hurter, op. cit., II, 1486). For twenty-four years he was Domprediger at the cathedral of Mayence—the most learned and most popular preacher in all Germany and one of the best in the whole sixteenth century.

He worked with might and main against the inroads of Lutheranism. It was chiefly due to his efforts that the clergy and the laity of Mayence remained steadfast in their allegiance to the Catholic faith.

Besides being gifted with eloquence he was well grounded in the writings of the Fathers and in the interpretation of the Bible. His works are: commentaries on the Gospel of John, the First Epistle of John, Jonas, Ecclesiastes, the First Book of Esdras; postillae on the Gospels (written in German, it was translated into Latin by John a Via. The German original was epitomized by Peter Ulner. Both were often reprinted); History of the Passion according to the Evangelists; the Story of Job (this was written in German and was divided into 114 sermons; it was put into Latin by Tilmann Bredenbach); Commentaries on the Epistle to the Romans, the Gospel of Matthew (often reprinted); sermons on the Lamentations; explanations of the Acts of the Apostles, of Nehemias and Esther (in German and Latin); notes on Exodus, Numbers, Deuteronomy, Josue, Judges, Genesis (in German, translated into Latin); explanations of Psalms 31 and 66.

These works are commentaries written for homiletic purposes. They are polemic in style but not bitter. According to the testimony of Sixtus of Siena they were read by almost all the preachers of his day.

They were gotten up in a hurry and in the midst of a very active life, so that the author did not have leisure to revise or correct them. In this way it can easily be understood that they were not always exact and that they at times contained doctrines which on closer scrutiny might seem to favor the Lutheran errors. Sixtus of Siena, Serarius, Luke Wadding and others state that the works of Wild were deliberately changed by the Lutherans in order to deceive the Catholics.

Whatever may be the value of this assertion, it true that his works caused quite a commotion in Catholic circles. The University of Paris criticized his commentary on Matthew as teeming with error and heresy. The Dominican Dominic Soto published notes on Wild's commentary on John, in which he selected sixty-seven passages and showed that they were Lutheran in tendency and meaning. Against him the Franciscan Michael Medina contended that the same sixty-seven passages were entirely orthodox. Both seem to exaggerate.

St. Peter Canisius in his letter to William of Bavaria, August 8, 1581, classes Wild among those authors whose works are not entirely Catholic. Clement VIII placed all his works on the Index until they should be corrected, with the exception of the commentaries on Matthew, on the Gospel of John and the First Epistle of John. A purged edition of the commentaries on the Gospels of Matthew and John and the First Epistle of John had been published by Michael of Medina, O.F.M., at Antwerp 1572.

The polemic spirit which in the works of Schatzger and Wild was directed against the reformers of Germany, received a new objective in the writings of Galatinus. Peter Galatinus (Colonna, Columna), O.F.M. (Observant, d. 1539), was well versed in Hebrew and Greek as well as in Rabbinic lore. He wrote a commentary on the Apocalypse and has left many unpublished works which are preserved in the Vatican Library.

He was especially famous on account of his polemical work against the Jews: "De arcanis catholicae veritatis." This work was written at the request of Pope Leo X, the emperor and other dignitaries. It was composed during the time that the controversy on the Jewish writings was assuming menacing proportions.

John Pfefferkorn, a converted Jew, had declared the Talmud

a deliberate insult to Christianity and had procured from the emperor a mandate suppressing Hebrew works. He was supported in his views by the Dominicans at Cologne, chief among whom was James Hochstraten (de Hoogstraeten). The opposite view was championed by John Reuchlin and the Humanists generally.

Galatinus took up the defense of Reuchlin. He turned the Cabbalistic lore against the Jews and strove to convince them that their own books yielded ample proofs of the truth of Christianity.

In this work he makes extensive use of the converted Jew and Dominican, Raymond Martini (fl. 1286) and probably also of the Carthusian, Porchetus Salvaticus (de Salvaticis, d. 1320), who also used the work of Raymond Martini. Galatinus adds material of his own, and gives the entire matter new form; still he does not escape suspicion of plagiarism.

Of a similar nature—at least in as far as the defense of the Cabbala was concerned—was the work of Francis Giorgi (Georgius), O.F.M. (d. ca. 1540). He composed a work in six volumes on problems of Sacred Scripture.

In the first volume he treats of Sacred History up to the Babylonian captivity; in the second, of the Law; in the third, of the utterances of the Prophets; in the fourth, of the Gospel; in the fifth, of seven wise men, scil. Solomon, Job, Hermes Trismegistus, Plato and the Academicians, Orpheus, Pythagoras, Zoroaster; in the sixth, of God, heaven, the angels, men, etc.

In this work the author shows undue attraction for the mystic doctrines of Plato and for the Thalmudic and Cabbalistic ideas of the Jews. It was for this reason that the work was censured by Sixtus of Siena and Marius Marsenius, and that it was condemned by Rome "donec corrigatur."

Another book of his is entitled: "Harmonia totius mundi." In this work the author tries to reconcile the doctrines of Sacred Scripture with those of Plato and the Cabbala of the Jews.

The Harmonia is divided into three cantica. In the first the author treats of the harmonious distribution and apportionment of all things human and divine; in the second, of the manner in which all these harmonize in Christ; in the third, of the world of man for whom all things were made and in whom all things attain their end in harmonious concord.

It likewise was condemned by Rome until it should be corrected.

Of a more scientific character are the writings of Francis Titelmans (Titelmann), O.F.M. and O.M.Cap. (He joined the Capuchin reform two years before his death, 1497-1537). He studied at the University of Louvain and later taught there, and was the best exegete of his day.

In writing his commentaries he likewise always had a polemical end in view. He was the champion of the authority of the Vulgate against the reformers and against such men as Erasmus, Valla, and Stapulensis. Throughout his works there is ample evidence of a most thorough knowledge of the Oriental languages and Greek.

He wrote a brief, succinct explanation of the fourteen Pauline Epistles and the seven Canonical Epistles; five Collationes on the Epistle to the Romans, in which he treats of the difficulties which arise from the Greek text, and sustains the Vulgate on the authority of the Latin and Greek Fathers.

He composed two books on the authenticity of the Apocalypse against the reformers. He wrote a commentary on the Psalms according to the Vulgate to which he adds notes from the Hebrew and the Aramaic. In these notes he treats of the difficulties which arise from the Hebrew text. An epitome of this work was edited by John Mahus, O.F.M., at the request of Charles V.

He also brought out a commentary on Job with notes from the Hebrew; another on the Canticle of Canticles with notes from the Hebrew, Aramaic and Greek; a commentary also on Ecclesiastes with notes from the Hebrew and the Greek. He commented on the Gospel of John and wrote a paraphrastic explanation of it. The commentaries on Matthew and John are longer and more critical than the explanation of the Pauline Epistles.

Of the pupil of Titelmans and his successor in the chair at Louvain, Nicholas Tacitus Zegers, O.F.M. (d. 1559), mention has already been made in connexion with the Sixtine Vulgate. Zegers was well versed in Latin and Greek and devoted his entire time and attention to the study of the Bible. His scholia on all the books of the New Testament are brief, useful, sober, and critical. To the scholia on the Epistles of St. Paul he has prefixed a treatise on the Pauline phraseology.

A no less brilliant man in the knowledge of Biblical languages

and in Scripture exegesis was Adam Sasbout (Sasboldus), O.F.M., d. 1553. He wrote on the Epistles of St. Paul, Jude and the second Epistle of St. Peter. His purpose in writing was to combat the errors which the reformers were propagating at the time, especially from the Epistles of St. Paul. He also wrote a commentary on Isaias to which he prefixed a very good treatise on the senses of Sacred Scripture.

These works show him to have been a good theologian and a good interpreter. He has been commended by Cornelius a Lapide.

The commentaries of Sasbout have been attributed by some in great part to his teacher John Lenaerts van der Eycken de Hasselt (Hasselius), who was one of the theologians at the Council of Trent (d. 1552). Others deny this completely. The truth no doubt is that Sasbout learned and drew from the notes of his teacher, but that he also increased and enriched those notes by studies and researches of his own.

Other writers are:

1. Alphonse de Castro (Zamorensis, of Zamora), O.F.M. (Observant d. 1558), one of the theologians at the Council of Trent, nominated Archbishop of Compostella, wrote twenty-five homilies on Psalm 50; twenty-four homilies on Psalm 31; commentaries on the Minor Prophets.
2. Alphonse of Palenzuolo, O.F.M., Bishop of Ciudad, then of Oviedo (d. 1470), left various commentaries.
3. Andrew Nicholas, O.F.M. (fl. 1474), left an unedited commentary on Genesis which was later used by John de la Haye.
4. Anthony of Matelica, O.M.C. (fl. 1535), a good preacher, wrote postillae from Lyra and notes on all the lessons of the Old and New Testament which are recited during the year.
5. Antony of the Nativity, O.F.M. (Alcantarin), d.?, wrote on the Gospels of the first six months of the year.
6. Amandus of Ziericzee (Zieriksee), O.F.M. (Observant, d. 1534 or 1535), left unedited commentaries on Genesis, Job, Ecclesiastes, Psalm 118, and the seventy weeks of Daniel.
7. Bernard, William (Belgian, branch? d.?), wrote: "De sacrarum litterarum communicatione et sensu," Paris, 1544.
8. Bonaventure of Montereale, O.M.Cap. (d.?), published a paraphrastic commentary on the Psalms.
9. Broickwy (Bruich, Brockwaij, of Koenigstein, Noviomagensis), Antony, O.F.M. (d. 1541), a famous preacher, commented on the four Gospels, published postillae on the epistles and the gospels of the Sundays and feastdays, commented on the Epistle to the Romans, and wrote a book on the Passion according to the Evangelists.
10. Canova, Jonseim, O.F.M. (d.?), brought out an abridged edition of the postillae of Philip Moncalieri.

11. Castillejo, Peter, O.F.M. (Observant d.?), wrote on Isaias, Jeremias, and Job.
12. Delfini (Delphinus a Casale), John Antony, O.M.C., General of the Order (d. 1560). He was a very assiduous student, and made it a practice to arise at midnight to study; for this reason the students jocosely called him "Midnight." He was present at the Council of Trent; wrote a commentary on the Gospel of John, which was later enlarged by Cardinal Const. Sarnani. He also wrote a commentary on the Epistle to the Hebrews.
13. Fantini, Albert, O.M.C. (d. 1516), wrote postillae on the entire Bible.
14. Ferber (a Herborn), Nicholas, O.F.M. (fl. 1526), a good preacher, wrote a Latin explanation of the Lenten Gospels. This work is practically made up of sermons which he had previously preached in German at Cologne.
15. Fontaine, Simon, O.F.M. (of Sens. d. ca. 1557), wrote an explanation of Ruth.
16. Francis of Castillo, O.F.M. (Observant, d. after 1558), edited the Proverbs of Solomon with glosses in verse and prose.
17. Francis of Niewenhove, O.F.M. (d. 1562), wrote on the Epistle to the Ephesians, and a book on the virgins and widows of both Testaments.
18. Francis of Ossuna, O.F.M. (Observant, d. ca. 1540), popularized the most learned interpretations. He wrote an "Abecedarium Spirituale," on the circumstances of the Passion and other mysteries; allegorical interpretations of the Sunday gospels and of the Lenten gospels; composed the "Sanctuarium Biblicum," which consists of eight sermons on the verse: *Ipsa conteret caput tuum*; he wrote two commentaries on the gospel: "Missus est"; composed a book called "Trilogium Evangelicum," in which he treats the Passion, the Resurrection, and the Ascension of Christ.
19. Frizzoli (Frizoli), Melchior, O.M.C. (d. 1520), wrote on the Psalms.
20. Gasco, Francis, O.F.M. (Observant, d.?), wrote on the Gospels ad mentem SS. Patrum.
21. Gotscalean, Maria John, Third Order Regular (d.?), wrote on the Epistles of St. Paul.
22. Grandis, Nicholas, O.F.M. (fl. 1546), wrote commentaries on the Epistle to the Hebrews and to the Romans. He composed also an apology: "Pro unica Magdalena," in which he maintains that the sister of Lazarus, Mary Magdalen and the sinful woman are one and the same person. The controversy had been started by a book of Lefevre d'Estaples (Faber Stapulensis), in which he maintained that they were three distinct persons. Natalis Beda and Bishop Fisher of Rochester also opposed Faber.
23. Grassi (Grassus, de Grassis), Paduanus (Barletta), O.M.C., fl. 1543, wrote a book entitled: "Consilium (concilium) Pauli," in which in dialogue form he collects passages from St. Augustine and other Fathers to show that St. Paul fully agrees in every detail with the doctrines taught in the Gospels.
24. Gray, John (branch? d.?), wrote on the figures of the Bible.
25. Guevara, Antony, O.F.M. (d. 1544), a very learned man and a writer on asceticism, composed a commentary on Habacuc.

26. Helm (Helmesium, Hell, Helous), Henry, O.F.M. (Observant, d. 1560), a famous preacher, composed a work in five tomes written with wonderful skill and learning and containing homilies on the Gospels and all the Canonical Epistles.
27. Jaspar of Uzeda, O.F.M. (Alcantarin, d.?), wrote on Job, the Psalms in the office of the dead, the first Epistle to the Corinthians, to the Romans and Hebrews.
28. John of Lewarde (branch? d.?), a missionary in America, wrote on the synagogue of the Jews and on the Hexaemeron in the vulgar tongue of the people whom he evangelized.
29. John of St. Mary, O.F.M. (Observant, d.?), wrote on the first two chapters of Genesis.
30. Julius of Correggio, O.M.C. (d.?), wrote on the Catholic Epistles of John.
31. Lupo, Alphonse, O.M.C. (d. ?), wrote on Isaias.
32. Malafossa, James, O.M.C. (d.?), wrote on the Epistles of Paul.
33. Mauroy, Henry, O.F.M., a good preacher (fl. 1552), left in manuscript form an explanation of the Epistle to the Hebrews. In one of his sermons he advanced the theory that in case of necessity the faith of the parents could supply the baptism of water, which was condemned in 1542 by the Sorbonne as temerarious, scandalous and heretical. Mauroy thereupon retracted his opinion.
34. Medices (Medicis), Anthony, O.M.C., Bishop of Marsico in Lucana (d. 1485), left notes on the entire Bible.
35. Menotus, Michael, O.M.C. (d. 1518 or 1522), noted as a preacher, edited an explanation of the Epistles of Lent, and a work on the Gospels.
36. Meyer (Agricola), Daniel, O.M.C. (fl. 1510), wrote postillae on the epistles and gospels.
37. Michael of Medina, O.F.M. (Observant, fl. 1558), one of the theologians at the Council of Trent, wrote on the second chapter of Deuteronomy; left notes on the Bible; and composed an apology on certain passages which are found in John Wild's commentaries on Matthew and John. This last work was put on the Index.
38. Millet, Ambrose, O.F.M. (d.?), wrote on Matthew and the Epistles of Paul.
39. Montesinus (of Montesino), Ambrose, O.F.M., Bishop of Sardenne (d. 1513), wrote postillae on the gospels and the epistles for homiletic purposes. This work was often reprinted.
40. Obicini, Bernardine, O.F.M. (Observant, d.?), wrote on the seven Penitential Psalms.
41. Ortiz, Francis, O.F.M. (Observant), d. 1547, famous as a preacher, wrote a very good exposition of the Psalm Miserere.
42. Pancotto (Panis Coctus), James, called also erroneously James of Melfi or Amalfi, O.M.Cap. (d. 1561), explained the 14th Psalm.
43. Pelbart (Pelbartus), Temesvariensis, O.F.M. (Observant, fl. 1490), famous as a preacher, wrote a commentary on the Psalms.
44. Pico, Dominic, O.F.M. (Observant, d.?), wrote on the Apocalypse.
45. Pisotti, Paul, O.F.M., General of the Order (d. 1534), wrote on the Lamentations.
46. Polygranus, Francis, O.F.M. (d. 1560), a most fervent preacher against

- the Protestants, wrote a book on the Epistles of St. Paul. He also composed a work treating of the dogmas which were doubted by the Lutherans and other heretics. This work was called "Assertiones." It was put on the Index until it should be corrected. He wrote besides postillae on the Sunday epistles and gospels and those of the feast days of the entire year. This work comprised four parts; the first part was edited by his friend Henry Helmesius, O.F.M.
47. Ponzoni, Dominic, O.F.M. (Observant, d. 1499), wrote a commentary on the Psalms which some attribute to Alexander of Hales, others to Cardinal Hugo.
 48. Saumier, Peter (Conventual? or Friar Minor?, d. ?), wrote postillae on the Sunday gospels and epistles.
 49. a Trejo, Guterrus (Gutierrez, Guterius), O.F.M. (Observant, fl. 1538), well versed in Hebrew and Greek, wrote a commentary on the four Gospels, which was edited by the Franciscan Jerome of St. Michael, 1554. It is a sort of Gospel harmony following Gerson and Osiander. The literal sense is most diligently sought, but the mystic and the analogical is sometimes used. It is also polemic at times. He wrote besides an explanation of the Pauline Epistles entitled: "Paradisus deliciarum S. Pauli Apostoli."
 50. Van der Keele, Martin, O.F.M. (d. ?), wrote on Isaias, the Epistle to the Ephesians, and a book on the mystic numbers of Scripture entitled: "Arithmetica Divina."
 51. de Vega, Andrew, O.F.M. (Observant, d. 1560), one of the greatest lights in dogmatic theology, one of the theologians at the Council of Trent, wrote a commentary on the Psalms.
 52. William Superbus, O.M.C. (fl. 1512), compiled for homiletic purposes a book entitled: "Postillae majores totius anni"; it is made up of explanations of the gospels and the epistles of the Sundays and the feastdays, gathered from the works of various learned men especially of the Franciscan Order.
 53. Woodford, William, O.F.M. (d. ?), wrote on Ecclesiastes, Ezechiel, Matthew, and the Epistle to the Romans.
 54. Zichem (Zichemius, Zichenius), Francis, O.F.M. (fl. 1559), wrote an explanation of the seven words of Christ on the cross; and an exposition of the book of Jeremias and of the fortieth Psalm.

4. *From the End of the Council of Trent (1563) to the End of Scholasticism (1660)*¹

This period is rightly called the Golden Age of Catholic Exegesis. The hermeneutic principles employed by the expositors are exactly the same as those which had been handed down from

¹ Literature:—Besides the main sources noted above:

Cornely, Rudolphus, S.J., *Historica et Critica Introductio in U. T. Libros Sacros, Cursus Scripturae Sacrae*, vol. I, Paris, 1894, pp. 695 sq.
Cleary, Gregory, O.F.M., art. Wadding, Luke, *Cath. Encyclop.*

the Fathers and which had been taught by the scholastics in the preceding periods.

The exegetes based their interpretation of the Sacred Text on the Vulgate since it had been declared the authentic text of the Catholic Church by the Council of Trent. But that does not mean that they undervalued the authority of the original texts and of the ancient translations in their efforts to arrive at the correct meaning of the Sacred Books.

As a general rule the expositors insist rather on the literal sense of the Bible; but they often delight in allegorical explanations and tropological applications. Many, too, followed St. Augustine in adopting a multiple literal sense; but since the passages in which the multiple literal sense was allowed were very few, this view does not detract from the general merit of their work.

Despite the great number of commentators in the Church at this period and despite the fact that the number of Franciscan expositors is almost treble that of the preceding period, there is a marked lack of really great men in the Order who devoted their time and their attention to the exegeses of the Bible.

In the line of original work we possess a good commentary on the Four Gospels by Angelus del Pas (Paz), O.F.M. (d. 1596).

Angelus del Pas Angelus was a very learned man and well grounded in the history of the Councils, in Church History, in scholastic theology and in the works of the Fathers whom he quotes extensively. He composed his commentary at the command of Sixtus V.

Good work was also done by the renowned preachers Mussus, Panigarola and Marcellini.

Cornelius Mussus Placentinus Mussus (Musso), O.M.C. (d. 1574), the Italian Demosthenes, Bishop of Bitonto, was one of the first Bishops to attend the Council of Trent where he remained until the close of the sessions. He was largely instrumental in determining the doctrine of justification.

He wrote on the six days of creation and composed three books on Sacred History. Moreover, he commented on the Epistle to the Romans, all the Pauline Epistles, and Psalm 129. He wrote a commentary on the Magnificat in Italian which was translated into Latin by Philip Bosquier, O.M.C.

Evangelista Marcellini (Gerbi), O.F.M. (Observant, d. 1593 or 1597), the friend of St. Charles Borromeo and St. Felix of Cantalicio, commented on Judges, Cantic of Canticles, Daniel, Ruth, Habacuc, Jonas, Tobias, Judith, the Apocalypse, and the two Canticles of the Benedictus and the Magnificat. He likewise left fifteen sermons on Psalm 109 which he delivered for the benefit of the Jews at Rome. All these works are in Italian.

Francis Panigarola, O.F.M. (d. 1594), the Christian Demosthenes, the Italian Chrysostom, Coadjutor of Ferrara and later Bishop of Asti, was well versed in ecclesiastical lore and in Hebrew and Greek. "Toletus docet, Panigarola delectat, Lupus (O.M.Cap.) autem movet," was the common saying of the day.

Panigarola paraphrased the seven Penitential Psalms and the Lamentations of Jeremias with notes, and published a literal and mystic commentary on the Cantic of Canticles.

More of a controversial nature are the works of Francis Feuardent (Feuardentius), O.F.M. (d. 1610 or 1612). He combated the errors of Calvin in speech and writing.

He wrote a commentary on Ruth in which he treats of whatever pertains to the history of the Christian religion and to morals; a commentary on Esther which he adapted for the use of preachers; a commentary on Jonas gathered from the writings of the Latin and the Greek Fathers and from Hebrew sources and adapted to the mysteries of the Christian religion, for the use of preachers; he commented on the Epistle to the Romans; Philipians; the First Epistle of St. Peter, in which he briefly treats of the principal mysteries of the Christian religion; the second Epistle of St. Peter; the Epistle of James; the Epistle of Jude, in which he describes the character of the ancient and the modern heresiarchs; Philemon. He left besides a series of homilies on the first two chapters of Luke.

Together with John Dradaeus and James Cuilly, doctors at the University of Paris, he edited the *Biblia Sacra cum glossa ordinaria . . . et postilla Nicholai Lyrani*, to which he prefixed a treatise on the authority of the Bible, its veracity, usefulness, obscurity, method of interpretation. He added on the margin the authors and the sources of his information.

He edited the works of St. Irenaeus and the works of St. Ildephonse, and translated into French some works of Ephrem the Syrian and Cyril of Jerusalem.

A learned and deep mind but one inclined to hanker after views that were rare or novel was James Boulduc (Bolduc, Bolducius), O.M.Cap. (d. 1646 or 1650). He wrote a work: "De Ecclesia ante legem" which serves to explain and illustrate the book of Genesis. In it he treats of the order which prevailed in the Church from the beginning of the world up to the time of Moses, the feasts that were celebrated, the places and manner of worship.

In another work: "De Ecclesia post legem," he emphasizes the similarity which exists between the natural and the evangelical law.

He wrote also a commentary on Job which contains an accurate version and brief paraphrase of the Hebrew, a comparison of the different readings and editions with the Vulgate, and a careful explanation of the single idiomatic phrases and words in the Hebrew text. He likewise explained the Epistle of Jude and the Epistles of St. Peter.

Probably the best known Franciscan Scripture scholars at this time are the editors John Mahus, John de la Haye, and Luke Wadding.

John Mahus (Mahusius, van Mahieu) of Oudenarde (Aldernadensis, Audenarde, Oudenaarde), O.F.M., one of the theologians at the Council of Trent, Bishop of Daventry, was wounded by the Geux in 1572, but seems to have died only in 1577.

He published an epitome of the notes contained in the fifth and last edition of the New Testament by Erasmus. This epitome was condemned by Rome until it should be corrected.

He likewise published an epitome of Francis Titelmans's commentary on the Psalms and on the Epistles of St. Paul. He edited the commentary of St. John Chrysostom on the Gospels and purged it of its Arian interpolations. He revised the commentary of St. Bonaventure on Luke which he found in the manuscripts stored away in the monasteries of the Friars Minor at Louvain. An edition of this work which appeared at Venice 1574 contained also Bonaventure's commentary on the Lamenta-

tions. This edition was revised and annotated by John Balagni, O.M.C., in 1576.

Luke Wadding's (O.F.M., Observant, 1588-1657) contribution to Scripture exegesis is practically limited to his editorial work. While he was engaged on editing the writings of St. Francis, the learned Franciscan Hebrew scholar, Marius a Calasio, died at Rome. Marius left four large tomes of a Hebrew concordance besides a Hebrew grammar and a dictionary.

Wadding undertook the publication of the work. Through the munificence of Pope Paul V he was able to set up for this purpose a printing press with Hebrew type at the convent of Ara Coeli. To this work he prefixed his own essay: "De hebraicae linguae origine, praestantia et utilitate ad ss. literarum interpretes," which he had composed at Salamanca.

About the same time he undertook the publication of the works of Angelus del Pas (Paz) who died some twenty years before in the convent of Montorio. The first volume appeared in 1623 and comprised Angelus's commentary on the Gospel of St. Mark. The commentary on the Gospel of Luke followed in 1625 and 1628, with the promise of two other volumes which, however, never saw the light of day.

In 1624 he published in one volume the Concordance of St. Antony of Padua and the "Promptuarium morale" of an anonymous Irish Franciscan, probably Thomas Hibernicus, to which he added ample marginal notes of his own.

The best known of these editors, however, and in fact the best known of all the Franciscan Scripture scholars of this time, is John de la Haye (Hayus), O.F.M. (Alcantarin, d. 1661).

He edited the works of St. Francis and of St. Antony including several of the latter's mystical commentaries on the Bible. These he illustrated with postillae of his own. He also edited the works of St. Bernardine of Siena. Besides he published the doubtful commentary of Alexander of Hales on the Apocalypse which he augmented with notes and indices.

He published a literal and mystic interpretation of Genesis for the benefit of preachers which he called: "Arbor vitae concionatorum." The literal exposition is the trunk; the different

versions are the branches and the leaves; the concordance of the versions is the flower; the fruit is the interpretation of the text based on the works of the Fathers of the Church.

He likewise published a literal and mystic commentary on Exodus which he called: "Concionatorum virga percutiens peccatores." Finally a literal and mystical interpretation of the Apocalypse in which he collates readings from the Greek, Arabic and Syriac, and establishes his interpretations from over seven hundred references to the Fathers.

But the works on which his fame rests are the *Biblia Magna* and the *Biblia Maxima*. In the *Biblia Magna* he strings together the commentaries of John Gagnaeus, Emmanuel Sa, John Menochius, and James Tirinus, and prefixes them with prolegomena and a treatise on Sacred Chronology.

In the *Biblia Maxima* he includes the preceding commentaries and adds besides the postillae of Nicholas of Lyra, many versions, more prolegomena and tracts on weights, measures, coins, linguistic idioms, etc.

The versions which are inserted in the *Biblia Maxima* are put under each verse and they average at times as many as twenty and thirty. They are all given in a Latin translation just as de la Haye found them. He tries to reconcile their variant readings and defend the authority of the Vulgate.

In the prolegomena the author gathered together from different sources whatever he could find about the text and the versions. The entire work bears evident earmarks of much toil and pain, but very little skill. John de la Haye, it seems, did not possess the necessary qualifications for this kind of work. There is too much redundancy and verbosity in evidence. The accumulation of versions and the multiplication of sources only tend to confuse the mind of the reader and leave him little hope of deriving any appreciable profit from the work.

Other expositors are:

1. Albergoni (Albergonius), Eleutherius, O.M.C., Bishop of Montis Marani (Montemarano d. 1636), a Scotist and a celebrated preacher, wrote a concordance on the gospels of the five Sundays of Lent; a book on the relation between the gospels of Lent and the Psalms; and lectures on the relation of the Magnificat with the gospels.
2. Alleret (d'Aleret, Daleret), Albert, O.M.C. (possibly O.M.Cap., fl. 1625), 1625), published notes on the entire Bible.

3. Ambrose of Lisieux, Third Order of the Gallican Congregation (d. 1630), left in manuscript form a commentary on the Four Gospels, entitled: "*Lampas accensa in quattuor evangelia.*"
4. Angelus Celestine, O.F.M. (Observant, d.?), commented on the Magnificat.
5. Anthony of Chartres, O.M.Cap. (d. 1625), left an unpublished commentary on Sacred Scripture.
6. Antony of St. Michael, O.F.M. (Recollect d. 1650), had a peculiar talent for explaining the allegories of the Bible. He left a theological catechism on the Apocalypse developed according to the mystic and moral sense.
7. Aritzizabal (Aristirabal), Peter, O.F.M. (Observant, fl. 1652), left a commentary on Josue and politico-moral discourses in Spanish on Habacuc.
8. Augustine of Vigueria, O.M.Cap. (d. 1617), left in manuscript form thirty-seven lessons on the vision of Jacob's ladder; moral and Scriptural ideas on: *Missus est*; a scriptural and moral commentary on the Lamentations.
9. Averoldi, Hippolitus, O.M.Cap. (fl. 1638), wrote: "*Icones ad pleniorum Apocalypsis intelligentiam.*"
10. Bacelar (Barcellos), Antony, O.F.M. (Observant, fl. 1631), wrote an apology for the consanguinity of St. James with Christ. The work was written in Portuguese.
11. Balagni (Ballaini), John, O.M.C. (d. 1576), wrote poems on the Acts of the Apostles; and edited St. Bonaventure's exposition of the books of Wisdom and Lamentations.
12. Baldi, Aloysius, of Palermo, O.M.Cap. (d. ?), commented on the entire Bible.
13. Balthasar of Myriaca, O.F.M. (Observant, d. 1573), commented on the Canticles and the following Psalms: 83, 85, 90, 102 and 45.
14. de Barahona (Baraona), Peter, O.F.M. (Observant, fl. 1605), a moralist and famous preacher, wrote a literal, moral and mystic interpretation to Psalm 86 which he refers to the Immaculate Conception; a commentary on the Epistle to the Hebrews and the Epistle to the Galatians; left sermons on the titles of the Psalms; wrote an explanation of the Gospel: *Missus est*; a tract on the Ave Maria; and an explanation of the text: "*Vivus est sermo Dei.*"
15. Barberini, Antony, of Florence, O.M.Cap. (d. 1646), brother of Pope Urban VIII, by whom he was created Cardinal of St. Onufrio, wrote a commentary on Psalm 50.
16. Barreiro (Barreiros, Varrerius), Jaspar, in religion Francis of the Mother of God, O.F.M. (Observant, d. 1574), composed a commentary on the region of Ophir which is mentioned in III Kings, chapters 9, 10, 12 and II. Paralip, 9.
17. Berna, Andrew, branch? (fl. 1600), wrote a book of meditations on Psalm 6, in Italian.
18. Billi, Charles, O.M.C. (d. 1580), wrote a hermeneutical book on the different senses of Sacred Scripture.
19. Birrietus, Antony, O.F.M. (fl. 1581), left a commentary on the Four Gospels.

20. Bocchi (de Bocchiis, Brontrius), Jerome, O.M.Cap. (fl. 1656), wrote: "Rhapsodia Veteris ac Novi Testamenti Psalm. carmine elegiaco expositi."
21. Bonardi, Francis, branch? Bishop of Conserans (d. ca. 1594), commented on Psalm 50.
22. Bosquier, Philip, O.M.C., an uncritical author, left a work on the problem: "Pilatus quis et ejus?"
23. Brancaccio (Brancasius), Clement, O.F.M. (Reformed, fl. 1641), wrote a literal and moral commentary on Matthew. Some attribute this work to Marcellinus of Pisa, O.M.Cap.
24. Brunus, John, O.F.M. (fl. 1604, left commentaries and analytical questions on the blessings of the patriarchs.
25. Bucchi, Jeremias, O.M.C. (d. 1600), commented on the prayer of Jeremias; Psalms 14, 21, 22, 24, 84; and the Canticle of Zachary.
26. de Burgonovo, Archangelus, O.M.C. (fl. 1564), wrote two apologies in defence of the cabbalistic doctrines against P. Garcia Mirandula. He also wrote two treatises on the name of Jesus.
27. Calona, Thomas, O.M.Cap. (d. 1646), a great orator and Hebrew scholar, wrote a moral commentary on the Minor Prophets, and a book on Judges, entitled: "Sacra aristocratici principatus idea."
28. Canoti, John Baptist, O.F.M. (Observant, fl. 1620), wrote thirty-three lectures on the first chapter of Job and commented on the first chapter of the Epistle of James.
29. Caponsacci (Caponsacchius), Peter, O.F.M. (fl. 1572), left notes on the Canticle of Canticles and on the Apocalypse.
30. Caramba, John Baptist, Third Order Regular (d. 1645), wrote a commentary on Holy Scripture.
31. Carbonellus, Hugo, O.F.M. (Observant, fl. 1616), wrote a book on the resurrection of Lazarus; a commentary on Psalm 19; notes on the rich man "dives" and the prodigal son.
32. Carosa, John, O.F.M. (Observant, fl. 1628), wrote a commentary on Ruth.
33. Caroli, James, O.F.M. (fl. 1603), wrote on Psalm 50.
34. Casizzi, Antony, O.F.M. (Reformed, d. 1644), wrote on Psalm 118.
35. Cassandra, Augustine, O.M.C. (d. 1629), Bishop of Gravina, wrote on the Canticle of Canticles.
36. Celestine of Montemarsano, O.M.Cap. (d. 1650), wrote a book entitled: "Clavis David sive area S. Scripturae," which was published after the author's death and contains learned philosophical, historical, and chronological dissertations on the Sacred Writings.
37. Christopher of Lisbon, O.F.M. (Observant, d. 1652), nominated Bishop of Congo and Angola, wrote a book entitled: "Jardin da Sagrada Escriptura."
38. Camboni, Jerome, O.F.M. (Observant, fl. 1621), wrote on the Magnificat in Italian.
39. Corbosa, Lawrence, O.F.M. (fl. 1627), wrote forty-six lectures on the Psalm: "Fundamenta ejus"; and left notes on the twenty-fourth chapter of Ecclesiastes.
40. de la Cumara (de Camera, Camara), O.F.M. (fl. 1587), wrote a book

in which six hundred problems of the Bible are explained: "Quaestionarium conciliationis locorum difficilium s. Scripturae."

41. Cumiranus, Seraphim of Feltri, O.F.M. (fl. 1564), a very learned man, wrote: "Conciliatio locorum communium s. Scripturae qui inter se pugnare videntur." Some later authors used this work without giving the source of their information.
42. Cursi, Mark Antony, O.M.C. (d. 1572), commented on the Psalms.
43. Davila, Ferdinand, (branch ?, d. 1620), Bishop of Rettimo, later of Ascoli, wrote notes on the gospels of Advent.
44. Didacus of St. Francis, O.F.M. (Alcantarin, d. 1655), wrote on the first and third chapters of Isaías.
45. Fabri, Gabriel, O.M.C. (d. 1637), wrote in French an explanation of Psalm 19 which he applied to the King of France laying siege to la Rochelle. He translated the work into Italian.
46. Ferdinand of Belvedere, O.F.M. (Observant, d. ?), wrote on the Canticles.
47. Ferdinand del Campo, O.F.M. (fl. 1600), Bishop of Uselli (in Sardinia?), later of Baranca in Peru, wrote notes on the gospels of Lent.
48. Ferno, Victor, O.F.M. (Observant, 16th and 17th cts.), wrote in Italian on the statute of Nabuchodonosor.
49. Ferrer, Joseph, O.F.M. (fl. 1661), published a "Pharum Evangelicum" or a commentary on the four Gospels. Only the first volume appeared in which he speaks of the Gospel preludes and of the first Christian mysteries.
50. Franchi, Jaspar, O.M.C. (d. ?), wrote on the Canticles.
51. Francis of the Angels, O.F.M. (d. ?), wrote explanations of the entire Bible.
52. Francis de Franchis (Franchi Francis), O.M.Cap. (fl. 1645, wrote on Jonas.
53. Francis of Vitrio, O.M.Cap. (fl. 1645), commented on Jonas.
54. Francis of the Saints (O.F.M., Alcantarin, d. 1612), wrote on the Gospel of St. John.
55. Fremin (Firminus, Firmin, Firmain, Capitis), Francis, O.F.M. (fl. 1579, wrote a homiletic commentary on Genesis; twenty-seven homilies on Exodus (chapters 1-12); an exposition of the Bible from Adam to Isaías. These commentaries are in the form of homilies for Advent.
56. de la Fuente (de Fonte), John, O.F.M. (fl. 1584), wrote fifteen books on the Gospel of Mark, and a work on Psalm 50.
57. Gajo, Francis, O.F.M. (Observant, d.?), wrote an interpretation of the Penitential Psalms with commentary.
58. Garcia, John, O.F.M. (Observant, d.?), wrote: "Collectanea Biblica ex Hieronymi Miscellaneis."
59. George Ambianensis, O.M.Cap. (d. 1657), published an annotated edition of the works of Tertullian, and wrote a moral and mystic interpretation of all the Pauline Epistles, entitled: "Trina S. Pauli Theologia," in three volumes.
60. Giselli, Gabriel, O.F.M. (Observant, d.?), corrected, augmented and published the commentary on Osee of Jerome of Guadalupe.

61. Godier, George, O.M.Cap. (d. 1661), wrote an exegetical, tropological and anagogical commentary on all the Pauline Epistles.
62. Gonzaga, Bonaventure, O.M.C. (end of the 16th ct.), wrote a lyrical verse paraphrase of the seven Penitential Psalms and a prose paraphrase of the same in Italian. He commented on the Magnificat and explained in Italian the different kinds of metre in the Psalms.
63. Gravendunck, O.F.M. (Observant, d.?), wrote postillae on the Gospels.
64. Gustiniani, Angelus, O.F.M. (Observant, d. 1596), Bishop of Geneva, commented on many chapters of St. John's Gospel.
65. Hofstad (Hofstadius), Adrian, O.F.M. (d. 1598), a famous preacher and dogmatician, commented on the Epistle to the Romans.
66. Hontoy, Peter (branch? fl. 1604), wrote a commentary giving the genuine sense of the Sunday epistles.
67. Hurtado, Gregory Baptist, O.F.M. (Observant, fl. 1638), wrote an explanation of the gospels of the Sundays and feastdays; and left notes on the twelfth chapter of St. John's Gospel. He wrote in Portuguese.
68. Ildephonse (Alphonse or Francis) of Sanzoles, O.F.M. (Observant, fl. 1592), wrote on the epistles and the gospels of the office of the dead, and a compendium of the gospels as found in the Roman missal.
69. John of the Angels, O.F.M. (Alcantarin, fl. 1610), wrote notes on the Canticles of Solomon in Latin and Spanish.
70. John of Tossombrone, O.M.Cap. (d. 1646), wrote a paraphrase of the Psalms.
71. John of Carthagenia, O.F.M. (fl. 1617), wrote homilies on the hidden mysteries connected with Mary and Joseph.
72. John of the Mother of God, O.F.M. (Alcantarin, fl. 1613), wrote in Portuguese an explanation of the seven Penitential Psalms.
73. John Placentinus, O.F.M. (Observant, fl. 1612), wrote a genealogical table of Christ and the Blessed Virgin, of nations, kingdoms, and monarchies from Adam to Christ.
74. John of St. Hubert, O.F.M. (Recollect, fl. 1613), wrote a book on Joseph of Egypt, entitled: "Dicaearchus Aegyptius."
75. Junius (Jonghe), Balduinus (de Baudouin), O.F.M. (d. 1634), a polemic writer, explained the Canticle of Canticles; wrote sermons on the Sunday gospels; wrote a book on the principles of the Old and the New Testament; and explained the Lamentations of Jeremias in the threefold sense.
76. Lanteri, Bernard (branch? d. 1614), explained Psalm 44.
77. Lawrence, Jerome, O.M.Cap. (d. 1617), wrote a commentary on the Sacred Scripture which is lost.
78. St. Lawrence of Brindisi, General of the Capuchins (d. 1619), left numerous unpublished works, amongst which are commentaries on Ezekiel and on Genesis.
79. Lippi, Cesar, O.M.C., Bishop of Cava (d. 1622), wrote on the Epistle to the Romans.
80. Louis of St. Francis, O.F.M. (Observant, fl. 1586), has some good hermeneutical hints in his lexicographical work: "Globus canonum et arcanorum linguae sanctae ac divinae Scripturae."
81. Mancebon, John, O.F.M. (Alcantarin, d. 1660), wrote a book entitled:

"Discordiae concordēs," fifteen volumes of studies on the Old Testament and three on the Evangelists.

82. Manganelli, Louis of Apollosa, O.F.M. (fl. 1619), commented on the first three chapters of the Cantic of Canticles.
83. Marcellinus of Pisa, O.M.Cap. (d. 1656), wrote a literal and moral explanation of the Gospel of Matthew for preachers; also an encyclopedia of knowledge from the Gospels.
84. Martin of Bologna (branch? d. ?), missionary in Peru, wrote on the Epistles of Peter.
85. Matthew of the Nativity, O.F.M. (Alcantarin, d. 1659), wrote on the Penitential Psalms.
86. Michael of Naples, O.M.Cap., (d. 1580), commented on the Major Prophets.
87. Michael of Talavera, O.F.M. (Alcantarin, d. ?), wrote on the figures of the Bible applied to the saints; also left a book: Pages of the Sacred Scripture and of the Works of the Fathers. Both are written in the language of the Philippine Islands.
88. Miranda, Louis, O.F.M. (d. 1625), wrote a treatise on the senses of Sacred Scripture, which is divided into twenty-six questions.
89. Montanus, Leander, O.M.Cap. (fl. 1647), a moralist, wrote a literal and moral commentary on Esther.
90. de Monte (Bergen), Peter, O.F.M. (d. 1579), an earnest worker against Calvinism, wrote an explanation of the Passion according to the Four Evangelists from older commentaries; also a commentary on the seven Penitential Psalms.
91. Moroni, Theodore, O.M.C. (fl. 1641), wrote a work on the Penitential Psalms: "David contritus ex septem psalmis paenitentialibus desumptus."
92. Nodin, John, O.M.C. (d. 1611), commented on the first fifteen chapters of Exodus for preachers. His work is entitled: "Victoria Hebraeorum adversus Aegyptios catholicorum triumphum contra haereticos praesignans." He worked on this in connexion with his confrère Richard Didier (Desiderius) who seems to have published it.
93. Nuñez, Francis, O.F.M. (d. ?), published in Spanish notes on the gospels of Advent and on the Four Gospels.
94. Orantes (Horantius) y Villena (Cuellarensis), Francis, O.F.M. (Reformed, d. 1584), Bishop of Oviedo, was present at the Council of Trent, commented on Job and Daniel.
95. Orosio, Alphonse, O.F.M. (Observant, d. ?), wrote a history of the Queen of Saba, interspersed with learned reflections.
96. Pallentieri, John Paul, O.M.C. Bishop of Laquedoniae (in the kingdom of Naples, d. 1606), wrote two tomes on the Psalms.
97. Peter of Abreu (or Abrego), O.F.M. (Observant, fl. 1617), explained the Magnificat and the Cantic of the three young men.
98. Peter of St. Francis, O.F.M. (Observant, fl. 1629), left an explanation of Psalm 50 in Portuguese.
99. Pellegrini, Frederick of Bologna, O.M.C., published from 1579-1587 an interpretation of the Penitential Psalms, a résumé of his sermons.
100. de Pineda, John, O.F.M. (d. 1590), wrote the Life of St. John the

- Baptist; a commentary on the first ten Psalms; a commentary on the Lamentations which was probably never published; and an exposition of the gospels from Easter to Advent.
101. Pitigiani (de Pitigianis), Francis of Arezzo (Aretinus), O.F.M. (Observant, d. 1616), philosopher, Scotistic theologian, and famous preacher, wrote a literal commentary on Genesis in the scholastic method.
 102. Prugnani, Julius, O.M.C. (d. 1595), commented on Ecclesiastes.
 103. Quadratus (probably Carré), Mathurin (Observant or Conventual, d. ?), wrote twenty homilies on Joel; twenty-nine on Amos; twenty-one on Malachy.
 104. Ramirez, Jerome, O.F.M. (Observant, fl. 1606), wrote a pious commentary on the thirteenth chapter of the Gospel of St John in Spanish.
 105. Ramos, Nicholas, O.F.M. (d. 1597), Bishop of Porto Rico, later Archbishop of San Domingo, wrote in defence of the Vulgate according to the decree of the Council of Trent. His work is well written and full of sound doctrine.
 106. Rapine, Charles, O.F.M. (Recollect, d. 1640), wrote in French a mystic commentary on the first fifty Psalms; the Epistle to the Romans; Hebrews; Timothy, Titus and Philemon.
 107. Riccardi, Lucian, O.M.C. (d. 1585), wrote commentaries which have been lost.
 108. Ridolfi, Peter, O.M.C. (d. 1601), Bishop of Venosa, later of Sinigaglia (senogallensis), commented on the Magnificat and the Penitential Psalms.
 109. Rocca, Jerome, O.M.C. (d. 1610), wrote on Job.
 110. Romuald of Turin (Taurinensis, d. 1616), O.M.Cap., a hard working missionary in the Subalpine districts, left notes on the Bible.
 111. Rossi (Rubeus), Leo, O.F.M. (fl. 1618), wrote a book on Queen Esther.
 112. Roxas, Alvara, O.F.M. (Alcantarin, d. ?), wrote on the Apocalypse, the seventh chapter of Daniel and the fourth chapter of Zachary.
 113. Roxas (or Rojas), Francis de, O.F.M. (Observant, d. 1655), commented on the Gospel Harmony according to the literal, anagogical, moral and allegorical senses, following the order of the gospels of the year, partly in Latin and partly in Spanish.
 114. Saraceno, Maurus, O.M.C. (d. 1588), wrote on the method of interpreting Sacred Scripture; questions on the first six chapters of Genesis; one hundred questions on Job; exposition of the Canticle of Moses; moral reflections on the Psalms; on Osee; notes on the Gospel of John.
 115. Schyrl (Schyrle), Antony Marie (de Rheita), O.M.Cap. (d. 1660), famous as an astronomer (cf. *The Franciscan Educational Conference*, vol. V, 1923, pp. 67 sq.), wrote an exposition of the vision of Ezechiel in the first and tenth chapters, which he accommodated to the seven planets; he also commented on Genesis and the Apocalypse.
 116. Scribon (Scribonius), John Marius, O.F.M. (Recollect, fl. 1621), taught theology fifteen years and wrote on the entire Bible.
 117. Pope Sixtus V (Felix Peretti), O.M.C. (d. 1590), printed a sermon in Italian on the necessity of Sacred Scripture for the reformation of

- man; commented on the Gospel of Matthew; left in manuscript form a commentary on the Gospel of John and the Epistle to the Romans.
118. Sobrino, Antony, O.F.M. (Alcantarin, d. 1622), left notes on the Apocalypse and a commentary on it, both in Spanish. He also wrote a Latin commentary on the Apocalypse with the notes of Arius Montanus.
 119. Sostago, Attalus, Third Order (d. 1593), wrote a paraphrase of the Psalm: "Domine exaudi orationem meam."
 120. de Stoo, Andrew, O.F.M. (Observant, d. 1625), paraphrased the Lamentations and Psalms 118, 121, in Spanish.
 121. Stabili, Bonaventure, O.M.C. (d. ?), wrote Italian poems on the exploits of David and on the work of the six days.
 122. Stella (de Estella), Diego (Didacus), O.F.M. (Observant, fl. 1580), wrote a commentary on Psalm 136 and a vast commentary on the Gospel of Luke. In this latter work he seeks the literal meaning first, but then deduces therefrom an infinite number of moral applications. The Roman Index forbade the editions before 1581. The theologians of Spain considered many things which were written merely for the sake of piety and for preachers, exaggerated and accordingly expunged them from the work. In its corrected form it was often reprinted, as many as fifteen editions appearing in one century.
 123. Suarez, Diego (Didacus) of St. Mary, O.F.M. (Reformed, d. 1614), Bishop of Seez (sagiensis) in Normandy, great adversary of the Protestants in France, commented on the first two chapters of Genesis.
 124. Superbi, Augustine, O.M.C. (d. 1634), wrote on the Magnificat: "Decachordon Scripturale."
 125. Surdi, Raphael, O.M.Cap. (d. 1650), paraphrased the Psalms.
 126. Taillepié, Natalis (Noel), first O.F.M., then O.M.Cap. (d. 1589), published commentaries on the Lamentations; on Jeremias the Prophet; and a book against the Protestants entitled: "Resolutio sententiarum S. Scripturae ab haereticis modernis in suorum haereseon fulcrimentum perperam adductarum."
 127. Tasso, Faustin (pseudonym: Aeneas Jason), O.F.M. (Observant, d. 1597), wrote on the New Testament and on the Prayer of Manasses.
 128. Terzo, John, O.M.C. (d. 1572), wrote on the Proverbs, Ecclesiastes, Job, Tobias, and the Apocalypse.
 129. Theodore of Belvedere, O.F.M. (Observant, d. ?), applied the Canticle of Canticles to the Holy Eucharist.
 130. Thomas de Vega, Third Order Regular (fl. 1633), explained in Portuguese the Sunday gospels after Pentecost.
 131. Thomas of Beira, O.F.M. (fl. 1633). It is not certain whether he or the former is the author of the literal and moral commentary on Jeremias.
 132. Tinelli, Jerome, O.M.C. (d. 1596), wrote on Psalm 118 and on the Epistle to the Romans.
 133. Titi, Jerome, O.M.C. (fl. 1643), wrote a commentary on the Gospel narratives.
 134. Vallemot, Claude, O.F.M., or O.M.C. (d. ?), wrote a grammatical paraphrase of several Psalms.

135. Vervost, Gerard, O.F.M. (Observant, d. 1596), wrote probably in Flemish a work on the excellent gifts of the New Testament.
136. Vidame, Francis, O.M.C. (d. 1573), wrote commentaries in the form of homilies on the Psalms, Isaiah, St. John, the Epistle to the Colossians, and the first Epistle of St. Peter.
137. Wuillot, Henry (often called Henry of Liège), O.F.M., Commissary General of the Order, first Franciscan bibliographer in the province of the Netherlands, wrote: "De Enoch qui apud Judam Apostolum de extremo judicio prophetizavit."
138. Zamora, Francis, O.F.M. (Observant), General of the Order, (d. 1571), was present at the Council of Trent, in which he helped to draw up the Index of forbidden books, the canons on the doctrine of the sacrifice of the mass, and insisted on doing away with clandestine marriages. He edited the works of Bonaventure and left twenty-five homilies on Psalm 50.
139. Zamperoni, Bonaventure of Parma, O.M.Cap. (d. 1658), wrote an Italian paraphrase of the Penitential Psalms and also a book of one hundred and thirty-five reflections on Sacred Scripture, also in Italian.
140. Zani, Andrew, O.M.C. (d. 1646), wrote a book on the sufferings of Christ as gathered from the Gospels; also a harmony of the Passion for the benefit of preachers with explanation in four senses.
141. Zapata, Jerome, O.F.M. (Observant, d. ?), wrote in Spanish and left in manuscript form a history of the chaste Susanna explained mystically, literally and morally.

5. *From the End of Scholasticism (1660) to the beginning of the Nineteenth Century (1800)*¹

In the Church at large this period is characterized by a decadence in the study of the Bible. Not that the number of the expositors grows smaller, but the quality of their work cannot compare with that of the great expositors of the preceding period who mostly belonged to the Jesuit Order.

The best minds of the times devoted their attention to historical research and to critical editions of the scriptural documents of preceding ages. In this they followed the lead of the Oratorians Richard Simon (d. 1712) and Bernard Lamy (d. 1715).

In consequence the historical studies connected with the Bible flourished, whereas the exegesis proper of the text declined.

¹ Literature:—Besides the main sources noted above:

Cornely, Rudolphus S. J. *Historica et Critica Introductio in U. T. Libros Sacros, Cursus Scripturae Sacrae*, vol. 1, Paris, 1894, pp. 714 sqq.
 Lenhart, John M., O.M.Cap., *Language Studies in the Franciscan Order, Report of the Sixth Annual Meeting of the Franciscan Educational Conference, 1924*, pp. 65 sqq.

Peculiarly enough, whereas in the Golden Age of Catholic Exegesis the Franciscan Order had few men of first-class rank, in this period of decline they possess a number whose names are immortal.

Prominent as interpreters of the text are the Friars Carrière, Bernardine a Piconio, and Henry Bukentop.

Francis Carrière, O.M.C. (d. 1667), was well versed in the sacred sciences and in polemics. He was the preacher at the court of the French King. He wrote a commentary on the entire Bible in which he explains the literal sense of every chapter, takes up questions which are connected with the text, and treats of the problems which arise in each chapter.

He also wrote: "Medulla Bibliorum," in which he summarizes the teaching of each book of the Old Testament; gives a chronological sequence of the events in the Life of Christ from the Four Gospels; and explains the Acts of the Apostles, the Epistles, and the Apocalypse, chapter for chapter.

Much better known and much more popular was the work of the Capuchin Bernardine a Piconio (de Picquigny 1633-1709). He wrote a triple exposition of the Epistles of St. Paul which he called: "Epistolarum sancti Pauli apostoli triplex expositio, analysi, paraphrasi, commentario," Paris, 1703. Encouraged by the great success of this work he edited an abridgment of it in French at Paris three years later, 1706.

Some scholars were dissatisfied with him for having thus popularized the teachings of the Apostle; others maintained that the French edition was much inferior to the Latin. But the public has always received both with a warm welcome, as the numerous editions and translations of the work testify.

Pope Clement XI greatly approved these works of Bernardine, and expressed his desire that he treat the Gospels in the same way. He therefore undertook to comment on the Gospels according to the same plan which he had followed in his commentary on the Pauline Epistles.

He finished the work but died before he was able to publish it. It was published by his confrères after his death under the title: "Triplex expositio in sacrosancta D. N. Jesu Christi Evangelia,"

Paris, 1726. All the qualities which Bernardine displayed as an exegete in his first work are in evidence here, although some critics maintain that it is inferior to the former.

The method followed by Bernardine in his commentary is the following. He divides his work into three parts. In the first he analyzes the argument and the content of each chapter; in the second he introduces a running paraphrase to illustrate and explain the text; in the third he treats of the more difficult problems, and adduces various readings which are in closer conformity with the sense of the text. Dogmatic, moral, and ascetical observations and practical applications to Christian life are interspersed throughout the notes and the corollaries in the different chapters.

Both works were published by Migne in his "Opera Omnia" Bernardini a Piconio, Paris 1870-72; the French epitome of the Epistles, however, is not included. Michael Hetzenauer, O.M.Cap., published a new edition of one part of the work, the "Triplex expositio epistolae ad Romanos," Innsbruck, 1891. In this edition he adds the Greek text and theological and philosophical notes of his own. It might better be called a new work than a new edition.

The activity of Henry Bukentop, O.F.M. (Recollect, d. 1716), Lector Emeritus of the University of Louvain, is better known through his work in the auxiliary sciences of the Bible than through his exegesis of the text proper. His well-known work: "Lux de Luce," in three volumes, has been mentioned in connexion with the Sixtine Vulgate.

He wrote besides a treatise containing one hundred canons or rules for the understanding of the Sacred Text which he took from the works of the Fathers and approved authors, Louvain, 1696. The same year he edited: "Paedagogus ad sancta sanctorum," Louvain 1696. In it he treats of the dignity, essence, existence, books, authors, senses, interpretation and various texts of Scripture, especially the Vulgate text. In 1704 (Louvain) he published a separate treatise on the senses of Sacred Scripture and on the Cabbala of the Jews. This last work and the "Lux de Luce" are held in high estimation by scholars.

Of special importance for Biblical introductory studies is

**Claude
Frassen**

Claude Frassen, O.F.M. (Observant, d. 1711). He was a very learned and saintly man, a follower of Scotus, and taught theology for nearly thirty years.

He is the author of "*Disquisitiones Biblicae*" in two volumes. The first volume appeared at Paris in 1682 and was reprinted in 1695. The edition of 1711 is much enlarged. The second volume also goes by the name of "*Disquisitiones in Pentateuchum*." It appeared at Rothomagi, 1705; Lucae, 1764. The edition of 1764 appeared with critical, historical and chronological additions. There was another edition at Venice, 1781, in which the order of the work was quite changed.

In the first volume the author treats of the divine origin, antiquity, and excellence of the Bible; of its different languages and of the various methods of writing; the various editions and the eastern and western versions; the different canons; the integrity, authority and authors of the books; the obscurity of the Bible and its senses. Seemingly conflicting passages are reconciled, and the impossibility of conflict in the various texts is emphasized.

The second volume is a commentary on the Pentateuch. The author has a fourfold purpose in mind. First, to determine the literal sense of obscure passages (hence he does not explain the entire Pentateuch but merely select passages); second, to harmonize the seemingly conflicting passages; third, to discuss the chronological and genealogical questions; fourth, to unveil the mysteries that lie hidden under the covering of the letter.

Both works were highly appreciated and extensively used during the last century. They contain a mine of information which the author had gathered from many sources both ancient and modern, but which he makes his own and presents in a polished style to his readers. In the edition of Venice, 1781, besides other additions there is a prolix apology for the Vulgate version.

In the "*Disquisitiones Biblicae*," vol. I, ch. 6, Frassen sharply opposes the views which Natalis Alexander advanced in the third part of his "*Dissertationum ecclesiasticarum Trias*" against the Vulgate version. Alexander answered no less sharply in his "*Dissertatio ecclesiastica apologetica et anticritica adversus Cl. Frassen, seu diss. alexandrinae de vulgata s. Scripturae versione vindiciae*," Paris, 1682.

Another Doctor at the Sorbonne who taught theology at the

same school with Frassen and at the same time and who was just as learned as he, was Gabriel Boyvin, O.F.M. (d. 1681). Frassen addressed himself rather to the learned; Boyvin in treating of the same matter sought rather to write classic works to serve as manuals for students.

He is known principally as a theologian, but the fourth tome of his great course of theology: "Theologia Scoti," Paris, 1644, contains a complete course on Sacred Scripture.

Of special importance at the end of the eighteenth century are the two Biblical Schools that were founded, one at Antwerp by the Franciscan William Smits, and the other at Paris by the Capuchin Louis of Poix. Although the chief merit of these Schools consists in the zeal with which they pursued the study of the Oriental languages and of Oriental customs and in the correctness with which they translated the Sacred Books from the original, still the exegetical notes which were interspersed in the works which issued from these Schools, must also be taken into account.

William Smits, O.F.M. (d. 1770), the founder of the Biblical School at Antwerp, began a translation of the Bible into Flemish. He finished only thirteen books of the Old Testament (Antwerp, 1744-1767). His work was continued by his confrère and disciple Peter van Hove, O.F.M.

In the copious notes which Smits has added to his translation, there is evidence of a great knowledge of languages; a judicious and orthodox method of criticism; energetic devotion in combating false principles of hermeneutics and in opposing the grammatical minutiae of Buxtorf and the Massorettes; a remarkable talent for safeguarding the ancient versions against the attacks of temerity or of ignorance.

Besides his works on the Vulgate which have been mentioned under the Sixtine Vulgate, he left critical notes on the Psalms (Antwerp, 1741), and an historico-critical chronology of Scripture and Sacred Literature (Antwerp, 1744).

Peter van Hove, O.F.M. (d. 1790), the friend and disciple of Smits, continued the translation but finished only the Pentateuch. To this he added prolegomena and a philologico-sacred treatise on the time of celebrating the pasch in the Old Testament (Antwerp, 1772-1780).

He wrote, moreover, a polemico-sacred picture of the Christian religion in the first century, in which he delineates the teaching of faith and morals of the Apostolic Church especially from the writings of St. Paul, Brussels, 1765; a book on Sacred Iconography in which there are many exegetical digressions on select passages of the Gospels and a chronology of the Life of Christ, Antwerp, 1768; a book entitled: "Chanaan seu regnum Israelis theocraticum in 12 tribus divisum," Antwerp, 1770; a wonderful work on the chronology of the Gospels, entitled: "Messias," Antwerp, 1771; a polemico-apologetic work on Deut. 17, in which he shows that the revealed religion must be accepted; and that the word of God both oral and written, as it is proposed and expounded by the Church, is infallible, and is the only normal criterion of the Christian religion and the deciding element in controversy, Antwerp, 1782.

The Biblical School founded at Paris by the Capuchin Louis of Poix (Francis Dubois, d. 1782) did valuable work in encouraging the study of the Oriental languages and Oriental customs, and in translating the Sacred Books from the original texts. In as far as exegesis is concerned, its work was much less fortunate and is practically of no enduring value.

The principal moving spirit in this School, the one whose principles were adopted in interpreting the text, was the Abbé William de Villefroy, a professor at Paris (d. 1777). In 1751-1754 he published two volumes of *Lettres à ses élèves* to encourage his Capuchin pupils in the interpretation of the Holy Books. These letters are concerned principally with the prophetic books. The principles followed and advocated by Villefroy are singular and tend to transform Sacred History into a sort of romance and the Sacred Books into a system of grammar.

The Capuchins adopted these principles in their monumental work: "*Les Principes Discutés*," published at Paris, 1755-61 in fifteen volumes. The same principles are evident in the translation of the Psalms which appeared at Paris, 1762, in two volumes. Here the mistake was made of following a double literal sense throughout. This system of interpreting the Psalms caused much comment and dissatisfaction. The authors were criticized for this by Ladvoat, a very learned Scripturist and Hebrew scholar at

the Sorbonne (d. 1765). This criticism was answered very bitterly in the fifteenth tome of the "Principes" in the "Essai sur le l. de Job."

The translation of Ecclesiastes (Paris, 1771) is interspersed with critical, moral, and historical notes. That of Habacuc (Paris 1775) is preceded by analyses which develop the double literal sense and the moral sense, and contain critical, chronological, and geographical remarks. The translation of Jeremias and Baruch appeared at Paris in 1780. Baruch contains a dissertation on the vow of Jephthe and an answer to the adverse criticism of Feller and Philip du Contant de la Molette, a learned Scripture scholar and Doctor at the Sorbonne (d. 1794). The work on Jeremias is conceded to be the best of all.

The Friars who formed part of the Biblical School at Paris besides Louis of Poix, its founder, are the following Capuchins: Jerome of Arras (Martial Decoin, born 1721); John Baptist de Bouillon (John Gerard of Bertry, d. 1800); Seraphim of Paris (Claude Robert Hertault, born 1718); John Marie of Paris (Claude Langlois, d. 1807); Hugh of Paris (Noel Menager, d. 1808); Francis of Paris (Claude Noel, fl. 1776); Sixtus of Vesoul (John Paris, d. ca. 1800); Edmund Goudon (Bernard of Saint-Florentin, fl. 1766).

Modestus of Monflottranno, O.M.Cap. (d. 1792), translated the first thirteen volumes of the "Principes Discutés" into Italian to which he added learned notes. His work was continued by Mathew of Lodi, O.M.Cap. Materially it is a better edition than the original. It is ornamented with engravures and portraits, notably those of the Abbé de Villefroy and of Louis of Poix, O.M.Cap.

Another learned Friar at this time was Michaelangelo Carmeli, O.F.M. (d. 1766). He was professor of Oriental languages at the University of Padua, and was highly esteemed for his brilliancy, learning, and proficiency in all branches of study but especially in the Oriental languages.

Besides his writings on philosophy, theology, and belles-lettres, he left in Italian a commentary on Ecclesiastes according to the Hebrew, Venice 1765; an explanation of the Canticle of Canticles from the Hebrew, Venice, 1767; and an historical work on various

religious and profane customs, to which he added two dissertations: one on the prophecy of Jacob: "Non auferetur sceptrum de Juda," Gen. 49, 10; the other on the passage: "Foderunt manus meas et pedes meos," Psalm 21, 17.

Other writers are:

1. de Angelis, Angelus, O.F.M. (Reformed, d. 1694), wrote a book entitled: "Lux Desiderata" for the understanding of the Psalms and Canticles.
2. degli Azzi, Horatius (Horatius de Parma), O.F.M. (Reformed, 1673-1757), wrote a literal and moral explanation of the entire Bible in thirteen volumes, Venice, 1736-1746; reflections on Genesis; a literal, moral, historical, and prophetic exposition of the Psalms, and a literal exposition of the Cantic of Canticles and of all the Canticles.
3. Azzoguidi, Antony Maria, O.M.C. (d. 1770), was the first to edit St. Antony's sermons on the Psalms from an autograph manuscript of the Saint. He enriched the edition with a preface and notes.
4. Baldassari, Dominic Antony, O.M.C. (d. 1791), published two volumes containing sixteen Biblical dissertations, of which Paul Rolli translated the following four into Latin: 1. On the first man; 2. On the tree of life; 3. On the food of man before the deluge; 4. On the universality of the flood.
5. Barbieri (Barberius, a Barberiis), Bartholomew, O.M.Cap. (d. 1697), an authority on St. Bonaventure whom he studied every day for fifty years and from whose works he elaborated a philosophical and theological system, wrote: "Glossa ex S. Bonaventurae expositionibus in S. Scripturam."
6. de Berulle, Mark, O.M.C. (d. 1682), wrote a course of theology in ten volumes on the system of Scotus. In exegesis he left a remarkable work in three volumes. The first volume is an explanation of the Bible in its literal sense; the second, an explanation of the five books of Wisdom in the literal sense; the third is a continuation of the first and contains the New Testament, an interpretation of Hebrew, Aramaic, etc., words, the concordance of seemingly conflicting passages, the chronology and geography of the Bible.
7. de Bordes, James, O.M.Cap. (d. 1669), a famous preacher and master of novices for thirty years, wrote a paraphrastic explanation of the Apocalypse with notes on the more difficult passages, in four parts. A volume of sermons in French on the Apocalypse is also attributed to him.
8. Bottens, Fulgence, O.F.M. (d. 1717), author of many ascetical works, wrote: "Oeconomia sacra sapientiae increatae." It is an isagogical work in three volumes, very useful for theologians, preachers and controversialists. It contains also a treatise on hermeneutics.

The third volume also appeared separately under the title: "Chronologia sacra V. et N. T." It treats of Sacred History from the beginning of the world to the destruction of Jerusalem under Titus. An epitome of this book is presented by the work: "Theses sacrae de Scriptura s." In it he treats of the essence, the causes, properties and accidents of the Sacred Books. He also left a literal and moral commentary on the Psalms; and a clear word for word explanation of all the Epistles of St. Paul.

9. del Castillo, Martin, O.F.M. (d. 1680), wrote on Abdias; the thirteenth chapter of Daniel;; on Debhora as the type of the Bl. Virgin; and literal, moral and panegyric explanation of Susana adapted to the Bl. Virgin.
10. Fassin, Christopher, O.F.M. (Observant, d. 1790-1794). Some authors maintain that he was killed by a soldier as he was carrying viaticum to a dying man. He wrote a chronological geographical epitome from the creation of the world to the death of St. John the Evangelist—a very good work, much in the line of an historical commentary.
11. Ferentzy, Tobias, O.F.M. (d. 1767), wrote solutions on select passages of the Old and New Testament. He also edited select texts of Scripture in which seeming contradictions are reconciled.
12. Fuchs, Constantine, O.F.M. (d. 1781), wrote a posthumous work in six tomes in German on the whole Bible in accordance with the interpretations of the Fathers and the best commentators.
13. Göcken, Innocent, O.F.M. (1749-1796), wrote a Gospel Harmony with an introductory dissertation and philological, critical, historical and dogmatic notes; also an introduction to the Pauline and the Catholic Epistles; he revised for the use of Catholics the work of John James Hess: "Geschichte und Schreiben der Ap. Jesu."
14. Goudon (Gondon), Edmund (Bernard de Saint-Florentin), O.M.Cap. (fl. 1766), published anonymously two tomes of a literal translation of the Psalms.
15. Isidore of St. Michael, O.F.M. (Alcantarin, fl. 1704), wrote a book of genealogical, panegyric, mystical, dogmatical and moral reflections on the first chapter of Matthew.
16. John Baptist a Gentilino, O.F.M. (d. 1755), wrote on all the journeys of the Savior as narrated in the Gospels, with the description of some cities and places in Palestine mentioned in the Bible.
17. John Matthew a San Stefano, O.F.M. (fl. 1709), wrote: "De sensibus et clavibus Sanctae Scripturae."
18. Jonghen, Henry, O.F.M. (Recollect, d. 1669), wrote a literal explanation of Job taken from approved authors. He also composed a Medulla of the Gospels.
19. Joseph ab Osseria (Olleria), O.M.Cap. (fl. 1701), wrote a book treating of the entire Bible under the title: "Hagiographica Prolegomena."
20. de Kalkstein, Antony, O.F.M. (d. 1748), wrote literal, moral, allegorical and anagogical explanations of the entire Bible.
21. a Kempis, James, O.F.M. (Recollect, d. 1705), wrote a short treatise on the entire Bible entitled: "Decas scripturistica."
22. Laugeois, Benedict, O.M.Cap. (d. 1689), wrote a literal explanation in French of the entire Bible which he also translated into Latin. His purpose is to show the harmony which exists between the Old and the New Testament, the first being the figure, the second the truth.
23. Leander of Dijon (Divionensis), O.M.Cap. (d. 1669), an able theologian and a zealous preacher, wrote a book entitled: "Veritates evangelicae." In it he treats of the principal truths of the Christian religion, of the mysteries in the Life of Christ, the perfections of the Bl. Virgin and the saints, etc. He also wrote a book on the perfect idea of love according to the Canticle of Canticles. He likewise commented on all the Epistles of St. Paul.

24. Loranus (de Lohr), Benignus, O.M.Cap. (d. 1719), left one hundred and fifty discourses on Psalm 118.
25. Lucchesi, Vincent Maria (Joseph Maria of Florence), O.M.Cap. (d. 1742), translated into Italian a devout paraphrase of Psalm 118 written by John Chrysostom of Bethune, O.M.Cap.; and also a paraphrase on the Psalms of the canonical hours composed by Pacificus of Calais, O.M.Cap. and John Chrysostom of Bethune, O.M.Cap.
26. Luchi, Bonaventure, O.F.M. (1700-1785), held in great estimation by Clement XIII, wrote two dissertations on: "De nuditate protoplastorum et de serpente tentatore" against Clericus; the crossing of the Idumean Sea against Clericus and Spinoza (a dissertation); and a dissertation on the origin and the rite of sacrifices against Grotius and Spencer.
27. Mogono (of Mayence), George, O.M.Cap. (fl. 1784), wrote a work in three tomes on the obscure passages of the Bible with an appendix of 510 questions with the corresponding answers from the Fathers and approved authors, entitled: "Universa s. Scriptura."
28. Marcadet (John Chrysostom of Bethune), O.M.Cap. (fl. 1732), published a paraphrase on Psalm 118 and a paraphrase on the Penitential Psalms.
29. Matha y Haro, John, O.F.M. (Reformed, fl. 1665), wrote a literal, moral, mystic and allegorical explanation of Psalm 103, which he called: "Sol sapientiae in operibus creationis effulgens."
30. Meunier (Pacificus of Calais), O.M.Cap. (fl. 1740), wrote a treatise on the Psalms.
31. Micheli, Francis of Ceccano (branch? d. 1781), left a moral exposition of the Psalms.
32. de Mulder, James (Honoratus Ostendanus), O.M.Cap. (d. 1779), interpreted the Psalms.
33. Pace, Octavius, O.F.M. (fl. 1775), wrote a syntagma against the Jews on the prophecy of Jacob, Gen. 49, 10.
34. Paglia Balthasar, O.M.C. (fl. 1693), wrote an epic paraphrase on the Psalms and the Canticles in the Office.
35. Pauly, Andrew, O.F.M. (Recollect, d. 1764), collected and digested from various authors and adapted to the use of students a "Prolegomena bipartita in s. Scripturam" with an appendix in defense of the deutero-canonical books of the Old and New Testament; a book entitled: "Epitome itinerarii Filii Dei," a harmony of the Four Gospels illustrated with commentaries and enriched with various appendices.
36. Pergolini, Joseph, O.M.C. (fl. 1707), wrote a book entitled: "Dialectica s. Scripturae" illustrated by the testimonies and the doctrine of the Fathers.
37. Petronius a s. Anna, Francis, O.F.M. (Observant, d. 1697), wrote on the genealogical tree of Joachim and Anna from the double line of Nathan and Solomon, representing five branches of Christ's forefathers corresponding to as many ages preceding the birth of Christ.
38. Plattner, Chrysanthus, O.F.M. (d. 1766), lector of theology, Sacred Scripture and the Oriental languages, is the author of a work entitled: "Clavis verborum Domini," a key which opens the Sacred Books in a fourfold way, scil., in sacred grammar, sacred rhetoric, sacred logic, and sacred arithmetic. He also wrote an introduction to Sacred Scripture and a dissertation on the Hebrew names of God which he calls: "Polyonymia divina."

39. Polo, Peter, O.F.M. (Recollect, fl. 1725), wrote a book entitled: "Mansiones festaque Hebraeorum," a double diary, sacred and profane, in one of which deeds from Holy Writ are adduced for each day of the year, sacred places are described and interpreted; in the other the feasts of the pagans are treated.
40. de Rives, Dionysius, O.M.Cap. (fl. 1665). It is said that for thirty years he read the Bible in the original seven times a year. He published a triple exposition of the Bible in which many explanations are given pertaining to the text. He also wrote on the meaning of the word "Creo"; also a treatise on the hexapla and the octapla of Origen, which was edited by Joseph Maria Suarez, O.M.Cap., Bishop of Vasio-nensis (d. 1677), with a corollary of the editor.
41. de Santa Cruz, Emmanuel Ferdinand, Bishop of La Puebla de Los Angeles, Third Order (fl. 1699), wrote a book entitled: "Antilogiae universae s. Scripturae."
42. Sini (Sirio), Fabian (branch? d. 1670), wrote a book of mystic reflections on the Canticle of Canticles. He also wrote an unpublished general work for the understanding of the Bible entitled: "Manuale sacrum."
43. Tafuri, Didacus of Lequile, O.F.M. (Observant, d. 1673), left a work entitled: "Biblica."
44. Teuli, Bonaventure, O.M.C. (d. 1670), wrote a book: "Scotus scripturalis" in which he collects all the passages which Scotus cites or explains in his commentary on the Four Books of Sentences and in the "Quodlibeta."
45. Toselli, Florian (Bernard of Bologna), O.M.Cap. (d. 1768), wrote: "Phrasarium S. Scripturae."
46. Widmann, Simon, O.F.M. (d. 1797), wrote a historico-critical dissertation on the genealogy of Christ.
47. Zink, Victorine, O.F.M. (Recollect, fl. 1777), left commentaries on Proverbs, Ecclesiastes, Canticle of Canticles and Esther, to which he prefixed a sacred chronology from the beginning of the world to the laying of the foundation of the temple under Solomon, and an introduction to the Book of Esther. He also wrote a Biblical dissertation on the passage of the Red Sea (Ex. 14) together with a dissertation on the sacred aephorism in Num. 20, and a chronology of the Peta-teuch. He left a discussion on Melchisedeck (Gen. 14, 18); a dissertation on the first and the last pasch, and a book on sacred aphorisms.

6. *From the Beginning of the Nineteenth Century (1800)
to the Present Day (1925)*¹

It is difficult to find a period that was more sterile in the Church at large in every branch of theological study than the beginning of the nineteenth century. The reason for this was

¹ Literature:—Besides the main sources noted above:

Cornely, Rudolphus, S.J., *Historica et Critica Introductio in U. T. Libros Sacros, Cursus Scripturae Sacrae*, vol. 1, Paris, 1894, pp. 724 sqq.
Thomsen, Peter, *Systematische Bibliographie der Palästina-Literatur*, Band I-III, Leipzig, 1908-1916 passim.

that the Church was then undergoing well-nigh universal persecution and the religious Orders were being suppressed.

The Jesuit Order which from the very start was prominent in every branch of Scripture knowledge was suppressed in every country except Russia from 1773-1814. Then in many countries, both Catholic and non-Catholic, the civil authorities took it upon themselves to meddle with the course of study in the seminaries, and forced the students to get their explanation of the Sacred Books from men who had no faith in them themselves. In this way it was made easier for rationalism to spread among Catholics.

The Franciscan Order did not fare much better than the rest. At the end of the eighteenth and the beginning of the nineteenth century things looked rather gloomy for the Order in almost every country on the Continent.

Nevertheless better days were in store for the universal Church and for the religious Orders. With the return of peace the study of theology and consequently of Sacred Scripture took a new lease on life and began to flourish anew.

There had been a tendency among Catholic exegetes at this time to follow too closely in the footsteps of Protestant and rationalistic authors in interpreting Sacred Scripture and to recede from the approved methods of tradition.

But with the publishing of the encyclical of Pope Leo XIII, "Providentissimus Deus," Nov. 18, 1893, "Quoniam in Re Biblica" of Pius X, March 27, 1906, "Lamentabili Sane Exitu" of the Roman Inquisition, July 3, 1907, "Pascendi Dominici Gregis" of Pius X, Sept. 8, 1907, and the "Spiritus Paraclitus" of Benedict XV, Sept. 15, 1920, the craving for novelty has been kept in check, and the methods of traditional conservatism have been reemphasized.

Another impetus in this line was given by the formal establishment of the Biblical Commission through the Apostolic Letter, "Vigilantiae Studiique Memores" of Leo XIII, October 30, 1902, and that of the Jesuit Biblical Institute at Rome through the Apostolic Letter "Vinea Electa" of Pius X, May 7, 1909.

In consequence of this revived interest in the study of the Holy Books there is every reason to hope that much work will be done in the interpretation of the text which may compare favorably with that of past ages.

The modern commentaries differ from and surpass those of the preceding periods in a threefold way. First, the expositors have returned to the method of handling the Sacred Text which was prevalent before the Council of Trent and which was a result of the introduction of dialectics into the study of Sacred Scripture. In their commentaries they do not consider the separated passages alone but in relation to the sequence of thought in the entire book. They bear in mind, too, the method of writing which the author pursues; the manner in which he disposes of his material; and the end and purpose which he had in writing.

Then they have given their attention more than ever to the historical studies connected with the study of the Bible, especially that of Sacred Archaeology. And finally they have pursued the study of Sacred Philology more universally than ever before.

The tendency in the beginning of the nineteenth century to follow rationalistic principles of exegesis is represented in the Order by **Norbert Nimis**, O.M.Cap. (fl. 1802). He was a liberal theologian and is said to have fallen away altogether from the clerical state. At least the history of his last years is shrouded in obscurity.

He left outlines of practical exegetical lectures on the New Testament and published a Catholic Manual of Religion: "Katholisches Religionshandbuch" with the text of the New Testament. It comprises the Life of Christ, a Harmony of the Gospels, the history of the Apostles, and the propagation of the Christian religion.

It was published at Frankfurt, 1802, after Jansenistic and Protestant authors, and ecclesiastical censure found many things in it to be corrected.

An opposite tendency is manifest in the work of Berthold and Gassmann.

James Bertold, O.F.M. (d. after 1807), wrote a book on orthodox Bible exegesis against the commentary of H. E. G. Paulus; on the Life of Christ against Horus and other unbelievers; a refutation of the method of exegesis followed by the school of Kant; a dissertation on the correct criterion of the Bible.

Polychronius Gassmann, O.F.M. (1740-1821), wrote many books of a polemical character especially against the professors at

the University of Bonn. He composed a Sacred History; a dissertation on the Word of God against L. B. Trenck; a critical dissertation on the apocryphal books of the Old and the New Testament; a book on the lost books of Holy Scripture; composed a Gospel Harmony; a chronological series of events pertaining to New Testament history; an attempt to reconcile the genealogies of Matthew and Luke; biblico-critical meditations on Gen. 19, 23-25; on the fate of Lot's wife, Gen. 19.

He wrote a biblico-canonical dissertation on the marriage bond in case of adultery, against the Conventual P. Hedderich; also a book on the ancient discipline of the Church with regard to fasting against the same writer. This book started a controversy in which Justinian Schallmayer, a confrère of Hedderich, also joined. Gassmann's edition was suppressed but he put it out again the next year. He prepared another treatise in answer to that of Schallmayer, but was forbidden to print it.

Prominent at the end of the nineteenth and at the beginning of the twentieth century was David Fleming, O.F.M. (1851-1915).¹

David Fleming David Fleming did not leave any works on Scripture, but he was greatly influential in promoting the study of the Bible both within and without the Order. When the Biblical Commission was first formed he was appointed its Secretary; and the diplomatic answers published at that time are the result of his work.

The Capuchin Cardinal Vivés y Tuto was one of the two Cardinals who served as assessors at that time. After the Commission was augmented, Cardinal Vivés y Tuto remained one of the five Cardinals who belonged to the Commission; while David Fleming and Augustine Molini, O.F.M., were on the board of consultors.

An outstanding archaeologist and palestinologist up to very recent times was Barnabas Meistermann, O.F.M. (1850-1923).²

Barnabas Meistermann A missionary in Palestine since 1893 he devoted most of his time to the study of the archaeological questions connected with the Bible. He traveled the length and breadth of Palestine, Egypt, and Syria, not once

¹ For a biographical sketch of David Fleming, consult *Acta Ordinis Fratrum Minorum*, XXXV (February, 1916), Quaracchi, pp. 63 sq.

² For a sketch of his life, cf. *Acta Ordinis Fratrum Minorum*, Quaracchi, XLII (November, 1923), pp. 287 sq.

but often; and he has left records of his minute observations in his works.

Almost all his writings are in French. Possibly the best-known is his "Guide to the Holy Land" (Paris, 1907), translated into Spanish by Samuel Eiján, O.F.M. (Barcelona, 1908) and into English (London, 1907). A new edition appeared after the war. An English version of this was published at London in 1923.

The "Guide" contains much useful information of a historical nature in connexion with all the places of Biblical interest in Palestine. In treating of archaeological problems the author is a firm defender of the traditional views of the natives and of the Christians in the Holy Land. He thereby represents the tendency characteristic of the Franciscans in Palestine as a body in contradistinction to the opposite tendency of the Dominican and the Assumptionist Fathers.

His views need not be accepted in their entirety; but all in all his "Guide" is the best that has been written on the Holy Places despite the criticism of the Dominican Superior of the Biblical School at Jerusalem which was printed in one of the issues of the "Revue Biblique" a few months after the venerable author had passed away.

Besides the "Guide" Father Barnabas wrote a historical and descriptive book on Mount Thabor, 1900; on Mount Thabor as the mountain on which Christ appeared to his Apostles (Mt. 28, 16), Jerusalem, 1901; on the Church at Amwas (Emmaus-Nicopolis) and the Church at Qoubebeh (the Emmaus of St. Luke), Jerusalem, 1902; the pretorium of Pilate and the fortress Antonia, Paris, 1902; Questions of Palestinian topography: the place of the meeting of Abraham and Melchisedeck, with an appendix on the tomb of St. Anne at Jerusalem, Jerusalem, 1903; the tomb of the Blessed Virgin at Jerusalem, Jerusalem, 1903 (translated into Spanish by M. Aguillo, O.F.M., Jerusalem, 1904); on the country of St. John the Baptist with an appendix on Arimathea, Paris, 1904; an article on the *Nuovo Bulletino di archeologia cristiana*, X (1904), p. 282, on some new discoveries in Jerusalem and St. John's in the Mountains; on the city of David, Paris, 1905; a Guide from the Nile to the Jordan by way of Sina and Petra in the footsteps of the Israelites, Paris, 1909; historical and descriptive notes on Gethsemani, Paris, 1920.

He wrote besides the following articles in the "Catholic Ency-

lopedia" published at New York: Gethsemani, Jerusalem, Naim, Nazareth, Pretorium, Transfiguration, Haceldama, Temple of Jerusalem, Thabor—Mount, Tomb of the Blessed Virgin.

The work begun by him is being continued by his friend Gaudence Orfali, O.F.M., a native son of Nazareth. **Gaudence Orfali** Father Gaudence wrote an archaeologico-historical dissertation in Latin on the Ark of the Covenant to obtain the degree of Doctor of Theology at the University of Fribourg, Switzerland, 1918.

The rest of his works are in French: a book on Capharnaum and its ruins according to the excavations carried on at Tell-Houm by the Custody of the Holy Land (1905-1921), Paris, 1922; a book on Gethsemani or the Church of the Agony according to the recent excavations carried on by the Custody of the Holy Land (1909 and 1920), Paris, 1924.

Besides there is an article of his in the "Revue Biblique," XXXII (1923), 1 avril, pp. 253-260, on the Jewish hypogeum at Bethphage; and an article on the last period of the history of Capharnaum in the "Journal of the Palestine Oriental Society," II (April, 1922), pp. 88-93.

Another worker in the same field who has limited himself practically to the village of Nazareth is Prosper Marie Viaud, O.F.M. In 1909 he wrote an article in "Acad. des inscriptions et belleslettres," Paris; "Compte rendus des séances," 37, p. 791-793, on Nazareth and the two churches of the Annunciation and of the Workshop of St. Joseph. In 1910 he published at Paris a book on Nazareth and its two churches of the Annunciation and of St. Joseph, according to recent excavations.

Another writer who was quite prominent lately for his work in Oriental archaeology was Theophilus Witzel, O.F.M. (1879-1923).¹ He studied Scripture and Oriental languages at the University of Freiburg im Br. and continued those studies at the Biblical Institute at

Theophilus Witzel

¹ For a sketch of his life, cf. *Acta Ordinis Fratrum Minorum*, Quaracchi, XLII (August, 1923), p. 239 sq. Confer also *Franziskanische Studien*, 3-4 Heft, Oktober, 1923, Münster i. W., p. 231 for a list of his works. Pages 224-230 contains an article of his: "Das Bibelstudium in der Thuringia von 1764-1786" which he left unfinished, and which was to be a preparatory study for a monograph on P. Arsenius Rehm, O.F.M., and Seraphim Hippler, O.F.M.

Rome. He was the first one in the Order to obtain the degree of Licentiate from the Biblical Institute.

He wrote treatises on the Bible in the following periodicals: "Pastor Bonus" (Trier), 1905-06, pp. 145-152, 193-206, 241-256; "Etudes Franciscaines," 1906 (the September and December issues), 1907, 41-50. He wrote on the documents from Upper Egypt from the fifth century before Christ and of the Assuan and the Elephantine papyri, in "Pastor Bonus," 1908-1909, 371-379, 437-442, 481-487.

He wrote a criticism of theological studies in the "Rivista storica," Rome, 1909. He wrote on the excavations and discoveries in Mesopotamia, in "Kathol. Seelsorger," Paderborn, 1909, 11-58, 104, 259, 305, 350, 393, 489, 531. Also in "Etudes Franciscaines," XX, 1908, 388-409; XXI, 163-179.

He advanced different views on the Canticle of Canticles in "Litter. Handweiser," Münster, 1910, 449, 541. He wrote on Roger Bacon and his opinion on Bible Studies in "Archivum Franciscanum Historicum," III (1910), 3-22, 185-213; also the article on Roger Bacon in the "Catholic Encyclopedia," XIII, 111-116; an article on the Biblical Commission and the Biblical Institute in "Der Aar," 3 Jahrg., I Bd., 345-360, 463-481.

The new study of Palestinology was the subject of another article in "Pastor Bonus," 1910-11, 15-23, 86-95. He wrote a book on the excavations and discoveries in Mesopotamia: "Ausgrabungen und Entdeckungen im Zweiströmland" which forms the 3-4 Heft of the "Bibl. Zeitfragen," 4 Folge, 1911.

He left in manuscript form a work on Moses and Homanurapi; on the Canticle of Canticles; and an exegetico-homiletical study on the Patriarch Jacob which was edited by Tharsitius Paffrath, O.F.M.

The work of Michael Hetzenauer, O.M.Cap., has been described in connexion with the Sixtine Bible and in connexion with the work of Bernardine of Piconio.

Other writers are:

1. Bazzochini, Benvenute, O.F.M., wrote a book on the Emmaus of St. Luke, Rome, 1906.
2. Bayer, Edmund, O.F.M., wrote "Danielstudien."
3. Beltrami, Ferdinand of Varese, O.M.Cap. (1739-1805), published a work on Ecclesiastes according to the new version made by the Capuchins of the Clementine Society of Paris. He also published a "Saggio" of the book of Job.

4. van den Borne, Crescentius, O.F.M., wrote on the sources of St. Bonaventure's Commentary on Ecclesiastes in the *Archivum Franciscanum Historicum*, 1917, 16.
5. Buselli, Remigius, O.F.M., wrote two volumes on the Emmaus of the Gospel.
6. Coppens, U., O.F.M., wrote on the palace of Caiphas and the new garden of St. Peter of the Assumptionist Fathers, in French, Paris, 1904. It was translated into Spanish by Samuel Eiján, O.F.M., Barcelona, 1904; into German, München, 1906; into Dutch, Haarlem, 1905; and into Italian.
7. Cuneo, Bernard, O.F.M., wrote a dissertation on the Lord's Command to Baptize (Mt. 28, 19) for the Doctorate in Theology at the Catholic University of America, 1923.
8. Domenichelli, Theophilus, O.F.M., wrote on the Emmaus of Palestine distant sixty stadia from Jerusalem, Livorno, 1883.
9. Eiján, Samuel, O.F.M., translated the work of U. Coppens; published a book of popular and edifying narratives of travel in the Orient, Barcelona, 1903; translated the Guide of Barnabas Meistermann, Barcelona, 1908.
10. Golubovitch, Jerome, O.F.M., has rendered himself famous for his editorial work in connexion with Palestine and the Orient. In his monumental work: "*Bibliotheca Bio-Bibliographica della Terra Santa e dell' Oriente Francese*," Quaracchi, 1906-1913 sq. there are many observations which are useful in clearing up difficulties with regard to the men and places that are connected with Scriptural studies in the Order.

An article of his appeared in English in the *Quarterly Statements of the Palestine Exploration Fund*, 1897, 302 sq. on the discovery of an important Cufic inscription near the Church of the Holy Sepulchre.

11. Gossler, Fridericus, Francis, Theodore, Henry (1800-1856) O.F.M. (?), wrote a book of introduction to the writings of the Old and the New Testament entitled: "*Die hl. Schrift in ihrer Ursprache*"; on the wisdom of the Psalms; and a treatise in which he applied the Canticle of Canticles to the Holy Eucharist.
12. Goyens, Jerome, O.F.M., wrote in French on the Biblical School founded at Antwerp, in the "*Archivum Franciscanum Historicum*," 1919, 43.
13. Hellmann, Othmar, O.M.C., wrote a dissertation: "*De Chronologia Libri Regum*," Rome, 1914, for the Doctorate in Sacred Scripture from the Biblical Commission in Rome. He was among the first of American students to receive this coveted degree.
14. Heerzog, Patricius, O.F.M., wrote: "*Die ethischen Anschauungen des Propheten Ezechiel*."
15. Joseph Calasancius (O.F.M. ?), wrote a compendium of Sacred Hermeneutics, Milan, 1886.
16. Lawrence of Aoste, O.M.Cap. (fl. 1863), wrote geological, philological and Scriptural studies on the cosmogony of Moses, Paris, 1863.
17. Liévin de Hamme, O.F.M. (1822-1898), a Lay Brother, wrote a Guide to the sanctuaries and the historical places of the Holy Land. The fourth enlarged edition appeared at Jerusalem, 1897.
18. a Lovera, Joseph Antony, O.F.M., published an epitome of an exegetical introduction on the Bible, Milan, 1890; second edition, Jerusalem, 1906.

19. Lunney, Edward, O.F.M., who strives to popularize the Liturgy of the Church and the contents of the Bible in his devotional works, has translated several Psalms from the original into pure, idiomatic English.
20. Mauch, Amandus, O.F.M. (?), 1751-1816, edited the posthumous work of Henry Braun, O.S.B., "Biblisches Universal-lexikon." He wrote a dissertation on the resurrection of the body in connexion with Job 19, 25-27; and of the last act of the Messiah on the cross in connexion with Psalm 21. He also wrote a book on Sacred Hermeneutics.
21. Matulich, Silvano, O.F.M., has written an etymological study of the "Urim and Thummim" for the Master of Arts Degree at the Catholic University of America, 1925.
22. Molini, Augustine, O.F.M., has written several Scriptural articles for Vigouroux's "Dict. de la Bible," such as Pharan, Raphidim, Nicodemus, etc.
23. Mollaun, Romuald, O.F.M., wrote a dissertation on St. Paul's concept of the Hilaterion (Rom. 3, 25) for the Doctorate in Theology at the Catholic University of America, 1923.
24. Monahan, Timothy, O.F.M., has in manuscript form a dissertation on the Bloody Sweat in preparation for the Doctorate in Theology at the Catholic University of America.
25. Ohleyer, Leo, O.F.M., wrote a dissertation on the Pauline formula: "Induere Christum" for the Doctorate in Theology at the Catholic University of America, 1921.
26. Paoli, Pellegrino, O.F.M., has written in Italian on the teaching of Christ in the parables of the Gospel.
27. Peeters, Romuald, O.F.M., wrote a concordance and an introduction to Scripture, Holland.
28. Pecchillo, Guido, O.F.M., published at Naples a pamphlet on St. Jerome and the Bible.
29. Plassmann, Thomas, O.F.M., wrote a semasiological study on the word: "Beraka" for the Doctorate in Philosophy at the Catholic University of America, 1913.
30. Probst, Chrysostom, O.F.M. (1727-1801), spent some time in Palestine where he was Guardian of the Monastery of Bethlehem, wrote on the Epistle of James the Apostle; on the Books of Macchabees; on the Psalms of David; on the genealogy of Christ according to the flesh.
31. Rhode, Joseph, O.F.M., wrote a dissertation on: "The Arabic Versions of the Pentateuch in the Church of Egypt" for the Doctorate in Philosophy at the Catholic University of America. On account of the world war the book was not published until 1922.
32. Roder, Florent (branch?), brought out a history of the Old and the New Testament in Croatian in two volumes, Buda-Pesth, 1883.
33. Schmidt, Ulrich, O.F.M., published in the "Corpus Catholicorum," Heft 5, the work of Kaspar Schatzgeyer, O.F.M.: "Scrutinium divinae scripturae pro conciliatione dissidentium dogmatum."
34. Seeboeck, Philibert, O.F.M., edited a compendium of Peter Aurioli's commentary on the entire Bible, Quaracchi, 1896.
35. Soiron, Thaddäus, O.F.M., wrote a dissertation on the Synoptic Problem for the Doctorate in Theology at the University of Münster.

36. Witzel Maurus, O.F.M., brother of Theophilus Witzel, wrote "Keilinschriftliche Studien," vol. 1, Leipzig, 1918; vol. 2, Fulda, 1920; vol. 3, Fulda, 1922.
37. Zimolong, Bertrand, O.F.M., wrote on the Nicodemus pericope (Jo. 2, 23-3, 22) according to the Syro-Sinaitic text for the Doctorate in Theology at the Friederich-Wilhelms University at Breslau, 1919. He also wrote on the Sumerian Assyrian Vocabulary Ass. 523 which he edited with a paraphrase and a commentary for the Doctorate in Philosophy at the same University, 1922.

C. HELPS FOR THE STUDY OF THE BIBLE

1. *Concordances*¹

The contributions of the Friars in this field have been well treated in last year's Conference by Fr. John M. Lenhart, O.M.Cap., in his article: "Language Studies in the Franciscan Order," pp. 41-44. What is added here will be merely in the nature of a supplement to the work done by him.

a. Latin Concordances

1. The first real concordance was composed by the famous preacher St. Antony of Padua (d. 1231). He was the first one commissioned by St. Francis to teach the Sacred Sciences. His knowledge of the Sacred Scripture merited for him from Pope Gregory the ninth the title: "Arca Testamenti et divinarum armorum Scripturarum." The literal sense is often sacrificed by him for mystic applications which are at times far-fetched.

His moral concordance is divided into five books. In the first he treats of man depraved by sin; in the second of conversion; in the third of the spiritual combat; in the fourth of man perfected by virtue; in the fifth of different conditions of life.

In each of these books the texts of Sacred Scripture are arranged under numerous divisions and sub-divisions. These divisions and sub-divisions form as it were a sketch of a moral summa of ascetic theology with the texts of Scripture prepared

¹ Literature:—Beside the main sources mentioned above: Mangenot, E. art. Concordances, Vigouroux's *Dict. de la Bible*. Fenlon, John F., S.S., art. Concordances, *Cath. Encyclop.*

for each article. The purpose of St. Antony in compiling the concordance was to aid preachers. There is a manuscript of this concordance at the convent of Aracoeli.

2. To the work of St. Antony the first editor, Luke Wadding, added a work of the same kind written in the thirteenth century by an Irish Franciscan entitled: "*Promptuarium morale sacrae Scripturae in tres partes distributum, in quarum prima reponuntur themata praedicanda per annum; in secunda pro festivitibus sanctorum; in tertia pro omnibus hominum statibus et conditionibus.*"
3. Maurice of Ireland, also called of Belfort, or the English (fl. 1290), composed a fuller real concordance than that of the Dominican Nicholas de Hanapis. His work is entitled: "*Summa distinctionum de his quae in Scripturis ss. continentur ordine alphabetico.*" Each word is given three or four meanings according to the different senses of Scripture. It is useful for preachers. It was often augmented either by the author himself or by others. The part from A-E appeared at Venice 1603 under the title: "*Dictionarium s. Scripturae.*"
4. John Peckham (Peacham, Pechamus, Peckam, etc., d. 1292), Archbishop of Canterbury, wrote the "*Collectarium divinarum sententiarum librorum biblicorum*" in five books. In the first he gathers together passages which refer to the aversion of the sinner from God; in the second the recalling of the sinner to God; in the third the conversion of the recalled; in the fourth merit and the sacraments; in the fifth the reward of the good and the punishment of the evil.
5. Peter e Castello Porpetto, also called Utinensis (d. 1368), wrote a "*Biblia Pauperum*" which circulated under the name of St. Bonaventure. In this work the arguments from Scripture are arranged alphabetically for the use of preachers.
6. The indices or alphabetical tables more or less complete, and more or less detailed, which are often appended to editions of the Latin Vulgate or to modern versions of the Bible, are real concordances. According to Sixtus of Siena (*Bibl. sancta*, Venice 1566, t. IV, p. 361) their first author is a Conventual, Gabriel Brunus, provincial of the Holy Land. He arranged an alphabetical historical table which was published in 1496.

7. This index biblicorum was augmented in 1537 by the ex-Franciscan Conrad Pellican, but in a sense which favored the errors of his sect; then by Robert Estienne in 1540. An English translation of Pellican's Index appeared in 1550 under the title: "A Briefe and a Compendious Table, in manner of a Concordance opening the Waye to the principall Histories of the Whole Bible."
8. Nicholas Tacitus Zegers, O.F.M. (d. 1559), composed an inventarium or concordance of the New Testament, divided according to the tropes, phrases, sentences, and clauses.
9. Bernardine of Montecalvo (branch?) is the author of another concordance in the sixteenth century.

b. Hebrew Concordances

Marius Calasius, O.F.M. (1550-1620), one of the greatest Hebrew scholars of his time, has made himself famous through his concordance of the Hebrew Bible. The first Hebrew concordance was the work of a Jew, Morecai or Isaac Nathan, who finished his work in 1448. It was printed at Venice, 1523. Marius a Calasio perfected the work of Nathan. He gives the Aramaic concordances of Esdras and Daniel; the Aramaic, Syriac, Arabic and rabbinical roots with their derivations and their relation to the Hebrew; their translation in the Latin Vulgate and the Septuagint, etc.

Calasius worked at this concordance for forty years with the aid of other learned men. It was published after his death by Luke Wadding, O.F.M., 1621-1622, in four volumes under the auspices and at the expense of Pope Paul V. A later edition appeared at London, 1747.

2. *Encyclopedic Dictionaries*

The Friars have done good work in compiling Biblical encyclopedias:

1. Gautier (Gualterus, Walterus), Brugensis (fl. 1307), Bishop of Poitiers, wrote "Tabula originalium nominum super universam Scripturam."
2. Astesanus (Astexanus), a learned canonist (d. ca. 1330), wrote: "Summa quaestionum S. Scripturae de omni materia libri octo."
3. Thomas Palmerston, called also Hibernicus, Palmeranus, Palmerstonus (d. ca. 1330). It is not certain whether he was a Franciscan or a

- Dominican. Probably he was neither. He wrote: "Flores Bibliorum" in which all Biblical matters are treated alphabetically. He did not think of bringing out this book but it was often published.
4. Antony Belengari (14th ct.) wrote on the figures of the entire Bible.
 5. John Giles (Aegidius Zamorensis (fl. 1300), composed an: "Armarium seu Archivum omnium Scripturarum."
 6. Arnaldus Royard (d. 1334) composed a book of distinctions on the Bible which he arranged alphabetically.
 7. John Longo (d. 1363) wrote: "compilatio super tota Biblia."
 8. Antony of Assisi, O.F.M. (d. 1466), wrote for his own use a book entitled: "Bibliorum Anacephalaeosis." He published this later giving it the new title: "Tabula Bibliae." It is an alphabetical dictionary of the Bible beginning with the word: "Absentia."
 9. Bonaventure Blanchi (Blanchus), O.F.M. (Observant, fl. 1537), wrote five books entitled: "Thesaurus ss. Scripturarum." In the first two he treats of the illustrious men of the Old and the New Testament; the last three comprise sermons.
 10. Julius Cailleau (branch? d. 16th ct.) wrote a catalogue of the widows of the Old and the New Testament.
 11. Bernardine Obicini, O.F.M. (Observant, 16th ct.), wrote: "Dictionarium divini eloquii."
 12. Marcus de la Camara (Cumara, de Camera), O.F.M. (fl. 1587), wrote a book in which six hundred problems of the Bible are explained: "Quaestionarium conciliationis locorum difficilium s. Scripturae."
 13. Cyprian of St. Mary, Third Order Regular of St. Francis (17th ct.), published in Spanish a book treating of the allusions of Sacred Scripture to the customs, rites, ceremonies, properties of animals, plants, precious stones in relation to Christ and the Blessed Virgin.
 14. Marcellinus of Pisa, O.M.Cap. (d. 1656), wrote a book entitled: "Moralis encyclopaedia," i. e., "scientiarum omnium chorus expendens ss. evangelia." The first and second tome appeared at Venice, 1534-37; the third at Paris, 1640; and the fourth at Lyons, 1656. It was compiled for the benefit of preachers.
 15. Andrew Placus (Plack), O.F.M. (Observant, fl. 1543), a disciple of Nicholas Herborn, composed a Biblical lexicon in which over six thousand obscure passages in Scripture are explained.

3. *Grammars and Lexicons*

The metrical summaries and memory aids which were composed from the thirteenth to the sixteenth century have been treated in last year's conference by Fr. John M. Lenhart, O.M.Cap., in his paper: "Language Studies in the Franciscan Order," pp. 39-41.

It is difficult to see of what practical use these summaries were, but they were very popular in their day. Besides the authors mentioned by Fr. John, we may add:

John Seymour (d. 14th ct.) who wrote: "Biblia versibus compendiose."
 Pope Alexander the Fifth (Peter of Candia, Philaretus, Philargus, d. 1410)

wrote hexameter verses on Luke and Canticles. John Mari Velmazzi of Bagnacavallo (branch? 16th ct.) is the author of a "Christeide" in twelve cantos and of a heroic poem on the Acts of the Apostles.

More in the nature of grammars and lexicons are the works of the following Friars:

1. John Giles (Aegidius of Zamora, fl. 1300) wrote a book on prosody or on the accents.
2. John of Erfurt (of Saxony, Alemannus, d. 1317) left in manuscript form a Glossary or Vocabulary of the Latin words in the Bible.
3. Manfred of Tortona (fl. 1360) wrote a "Popylogium dictionum Scripturarum."
4. Mark of Ulm (branch? 15th ct.) wrote: "Vocabula S. Scripturae."
5. Andrew Placus (Plack), O.F.M. (Observant, fl. 1543), besides the Biblical Lexicon mentioned above composed: "Institutiones grammaticales hebraeae" which he published together with the text of the Prophet Jonas and a Latin version of the same. He also wrote a book explaining all the difficult Greek, Hebrew, and strange words which occur in Genesis.
6. Marius Calasius, O.F.M. (1550-1620), besides his Hebrew Concordance composed a work entitled: "Canones generales linguae sanctae" which appeared in 1616; he also published a Hebrew dictionary in 1616.
7. Jerome Camboni, O.F.M. (Observant, fl. 1621), wrote a "Compendium artis linguae sacrae addiscendae," 1616.
8. James of Bordeaux (branch? d. 1650) published in 1646 at Paris a grammar and a synoptic table of the Hebrew language.
9. Michaelangelo of San Remo, O.F.M., wrote a book entitled: "Index seu Dictionarium vocum latinorum quibus exponuntur hebraice, chaldaice, syriace et arabice in Concordantiis hebraicis Marii de Calasio," Rome, 1622.
10. Louis of St. Francis, O.F.M. (Observant, fl. 1586), wrote: "Globus canonum et arcanorum linguae sanctae ac divinae Scripturae" which contain many good points on hermeneutics.
11. Elisaeus Pesenti, O.M.Cap. (d. 1637), left in manuscript form a Hebrew dictionary forming a total of six thousand columns which he entitled: "Sal Elisiaei." He left another work: "Favus mellis" on the Hebrew alphabet which is preserved in the Capuchin library at Bergamo.
12. Martin del Castillo, O.F.M. (d. 1680), wrote a Hebrew grammar in Spanish, 1676.
13. Boniface Maes, O.F.M. (d. 1706), wrote a Vocabulary of the Psalms composed from the Fathers and approved authors, Gandavi, 1706.
14. Henry Bukentop, O.F.M. (Recollect, d. 1716), published a dictionary (1696, 1706) in which all the words of difficult interpretation which are found in the Vulgate are explained briefly and lucidly in Flemish.
15. Florian Toselli (Bernard of Bologna), O.M.Cap. (d. 1768), wrote a "Phrasarium s. Scripturae."
16. Juvenal Potschka, O.F.M. (fl. 1780), wrote a "Thesaurus linguae sanctae," a Hebrew phraseology collected from the most celebrated authors for the purpose of better understanding the difficult passages of the Old Testament.

4. *Gospel Harmonies*

Gospel harmonies were drawn up by the following Friars:

1. Philip of Florence (Ultraneensis, fl. 1313), a very learned man. His work was never published.
2. William Nottingham (d. 1336) finished the Gospel Harmony which had been begun by Clement Langthon (fl. 1170).
3. Anthony Broickwy (de Koenigstein, d. 1541), O.F.M., wrote a Gospel Harmony under the name: "Monotessaron breve" which was published in many places.
4. Peter Castillejo, O.F.M. (Observant, 16th ct.).
5. Andrew Zani, O.M.C. (d. 1646), drew up a Harmony of the Passion for the benefit of preachers according to the fourfold sense.
6. Protasius Henriet, O.F.M. (d. 1688), wrote a Harmony with literal and moral notes. The division of the book is peculiar. It is divided into as many parts as there are seals in the Apocalypse, that is seven, and into as many chapters as there are Psalms, that is one hundred and fifty.
7. Andrew Pauly, O.F.M. (Recollect, d. 1764), published an "Epitome Itinerarii Filii Dei," a Harmony of the Four Gospels illustrated with notes and enriched with various appendices.
8. Innocent Göcken, O.F.M. (1749-1796), wrote a Gospel Harmony with an introductory dissertation and philological, critical, historical, and dogmatic notes, 1785.
9. Cajetan Potesta, O.F.M. (fl. 1726), wrote a Gospel Harmony in two volumes. In the second volume there is a commentary on the Apocalypse.
10. Norbert Nimis, O.M.Cap. (fl. 1802), included a Harmony of the Gospels in his work: "Katholisches Religionshandbuch," 1802.
11. Polychronius Gassmann (Bernard Antony), O.F.M.(?), 1740-1821.

D. TRANSLATIONS INTO THE VERNACULAR ¹

1. *Amharic.*

Joachim Maria Bocequillas, O.M.Cap., translated the Gospel of St. Matthew and that of St. John into Amharic with Amharic notes, Rome, Propaganda, 1907; and the Gospels and the Epistles of the Sundays and Feastdays, Rome, Propaganda, 1907.

2. *Arabic.*

- a. Francis Britius O.M.Cap. (17 ct.), spent much of his time in the Orient. He had much to do with the translation of the Bible which was published at Rome 1671 in three volumes. This work is very rare as practically the entire edition was sent to the east for use in the work of the missions.

¹ Literature.—Besides the main sources:

McMahon, A. L., O.P., art. Versions, *Cath. Encyclop.*

Maas, A. J., S.J., art. English Versions, *Cath. Encyclop.*

Lenhart, John M., O.M.Cap., "Language Studies in the Franciscan Order," *Report of the Franciscan Educational Conference, 1924*, pp. 83-132.

- b. Archangelus Carrodori (branch? 1652), professor at the University of Pistoia, also took part in this work.

3. Armenian.

- a. Pontius, a missionary in Armenia, Archbishop of Seleucia in the thirteenth century, translated some commentaries on the Bible into Armenian.
- b. Claude Ponti, O.M.Cap. (d. 1751), translated the Gospels into Armenian and Turk.

4. Aztec (Nahuatl).

- a. Arnaldus (Ferdinand) de Bazas, O.F.M. (Observant, 16th ct.), translated the Gospels and the Epistles of the year into Aztec.
- b. Juan de Gaona, O.F.M. (Observant, d. 1560), wrote a treatise on the passion of Christ and a commentary on the Epistles of St. Paul in Aztec.
- c. Louis Rodriguez, O.F.M. (Observant, d. after 1571), translated several books of the Bible into Aztec among which is the Book of Proverbs.
- d. John di Romanones, O.F.M. (Observant, d. after 1571), translated several parts of the Bible into Aztec.
- e. Alonso di Escalona, O.F.M. (Observant, d. 1584), wrote several commentaries on the Decalogue in Aztec.
- f. Alonso Molina, O.F.M. (Observant, d. 1584), translated the Gospels and Epistles of the year into Nahuatl.
- g. Bernardine of Sahagun, O.F.M. (Observant, 1529-1590), used every means available in learning the language of Mexico. He built many schools and wrote books for use in the schools among which is the "Evangeliarium, epistolarium et lectionarium aztecum sive mexicanum" with preface, interpretation, notes and glossary. This work was recently published by B. Biondelli from an ancient Mexican manuscript, Milan, 1858. He also wrote an explanation of the Gospels and Epistles of the year.

5. Bosnian.

- Peter Katanic, O.F.M., translated the Vulgate into Bosnian, Budapest, 1831.

6. Bulgarian.

- Robert Kauk (branch?) wrote pericopes of the Gospels in Bulgarian, 1882.

7. Chinese.

- a. John of Monte Corvino (d. 1330 or 1332), famous missionary to China, translated the New Testament and the Psalms into Chinese (lingua tamulica).
- b. Cusi (branch?) brought out an abridgment of the Old Testament in Chinese, Zinanfou, 1875).

8. Chippewa.

- a. Antony Mary Gachet, O.M.Cap. (d. 1889), translated the Gospels of the Sundays into the Chippewa-Menominee language. His work was never printed.
- b. Chrysostom Verwyst, O.F.M., published an explanation of the Sunday Gospels in Chippewa.

9. English.

- a. William Butler (d. ca. 1410 was a vehement opponent of the Wyclifite version which was circulating among the unlearned and causing

trouble. He caused an edict to be published forbidding the English versions and ordering the copies to be thrown into the fire (Synod of Oxford, 1408?).

- b. John Standish (Standicius), O.M.C., Bishop of St. Asaph (d. 1535) wrote a book against the New Testament version of Erasmus, entitled: "De non edendis in vulgari lingua ss. biblis."
- c. William Tyndale, the apostate Franciscan (d. 1536), assisted by William Roye, another apostate Franciscan, translated the New Testament. He began the printing of his work at Cologne, 1525; driven from Cologne he went to Worms where he printed three thousand copies of his work and sent them into England, 1526. The fourth edition was printed at Antwerp, 1534. In 1530 Tyndale's Pentateuch was printed; in 1531 his Book of Jonas.

10. Flemish and Belgian.

- a. Henry Bukentop, O.F.M. (Recollect, d. 1716), published an "Examen translationis flandricae N. T.," Louvain, 1698. It is directed against the translation of Andrew van der Schuer (Schurius). In this work he points out the many defects of the translation, its lack of conformity with the Latin Vulgate and its similarity with the condemned French version of Mons.
- b. Herman Janssens, O.F.M. (1685-1762), wrote a book entitled: "Prodromus sacer" in which he proposes the rules to be followed for emending the Belgian versions of the Bible, especially that of Giles de Witte, and of printing them anew according to the mind and the decree of Clement VIII, Antwerp, 1732.
- c. William Smits, O.F.M. (d. 1770), the founder of the Biblical School at Antwerp, began the translation of the Bible into Flemish from the original. Since he added many learned dissertations and commentaries to the work, he finished only thirteen books, scil.: Psalms, Proverbs, Ecclesiastes, Canticle of Canticles, Wisdom, Ecclesiasticus, Judith, Esther, Tobias, Job, Genesis, Exodus, Leviticus. These appeared at Antwerp, 1744-1767, in sixteen volumes.
- d. Peter van Hove, O.F.M. (d. 1790), the friend and disciple of Smits, continued the work of his master, but he finished only the Pentateuch to which he added prolegomena and a treatise on the pasch, 1772-1780.

11. French.

- a. William Le Menand (Menanus), O.F.M. (fl. 1484), at the command of Louis XI translated the Latin Bible into French; that is, he most probably gave a French version of the Ecclesiastical History of Peter Comestor. He also translated into French the Life of Jesus Christ, which Landulphus the Carthusian had written in Latin.
- b. Maximinus Gigot (Aquensis, O.M.Cap. (fl. 1681), made himself prominent by his stand against the French translation of the New Testament which went by the name of the Bible of Mons. This Bible was the work of Louis Isaac le Maistre de Saci (d. 1684) and Antony le Maistre (d. 1658). It contained Jansenistic and Calvinistic errors. The work of Maximin was entitled: "Reflexions sur les Vérités evangeliques contre les passages que les Traducteurs de Mons ont corrompu dans le N. T.," 1681.
- c. The Biblical School of the Capuchins at Paris (cf. John M. Lenhart, O.M.Cap., "Language Studies in the Franciscan Order" in last year's Report, pp. 66 sq.) gave a Latin and a French translation of the Psalms, Paris, 1762; Ecclesiastes, ib. 1771; Habacuc, ib. 1775; Jere-

mias and Baruch, ib. 1775. This translation was made direct from the Hebrew and is very good.

12. Geez (Ethiopic).

- a. Francis of Assano, O.M.Cap., published the whole New Testament in Geez at Asmara, 1912; and the Four Gospels, ib., 1912.
- b. Angelus of Ronciglione O.M.Cap., published a critical edition of the Gospels in Geez basing it upon an old manuscript found recently in the Church library at Hebo, and a critical reprint of the Roman edition of the Acts of the Apostles in Geez (1549) accompanied by annotations in Tigre, Rome, Propaganda 1907 in eight volumes.

13. Georgian.

Bernard Maria Cioffi of Naples, O.M.Cap. (d. 1707), translated most of the Bible from Latin into Georgian. His work was never published.

14. German.

- a. John Rellach (fl. 1451). It is not certain whether he was a Franciscan or a Dominican. He is generally regarded as a Dominican. He made the first complete translation of the Bible into German which appeared before the time of Luther. It seems to be the first version printed.
- b. Tobias Hendschel, O.F.M. (Observant, d. 1620), published a German translation of the Vulgate in 1606 which met with the approval of the Bishops.
- c. Bertulphus Weyl, O.F.M. (d. 1823), professor of Hermeneutics and Oriental languages at the University of Mayence, translated the Gospels and Acts into German. His version is praised as faithful, clear, and useful. He added many notes for the less learned.
- d. Constantine Rösch, O.M.Cap., has very recently translated the New Testament from the Greek into very idiomatic German: Paderborn, Schöningh, 1st ed., 1921; 3rd ed., 1925. He has discarded the division of verses in his translation.

15. Hindostani.

- a. Friar Cassian, O.M.Cap. (d. after 1756), is credited with a translation of St. Matthew into Hindostani.
- b. Bishop Anastasius Hartmann, O.M.Cap. (d. 1866), translated the New Testament into Hindostani and published it in Latin type, Patna, 1864; in Persian type, Sardhana, 1879. The edition in Devanagari letters which was planned, was never published.
- c. The Tyrolese Capuchins in 1904 had prepared a complete translation of the entire Bible into Hindostani. The work has not yet been published.

16. Hungarian.

A fourteenth-fifteenth century manuscript gives part of the Old Testament from the Vulgate by the Friars Minor Thomas and Valentine.

17. Italian.

In Italy popular knowledge of the Bible in the thirteenth and fourteenth century was spread chiefly by the Franciscans and the Dominicans. Despite this fact which is stated by various authors, it is difficult to find any exact information concerning the part which the Franciscans had in turning the Bible into the vernacular for the people. The Dominicans seem to stand out almost alone in this field.

- a. Louis Filicaja, O.M.Cap. (16th ct.), translated the Life of Christ or the Sacred Gospel Story from the Latin into Italian verse. He did the

same for the Acts of the Apostles (terza rima). He wrote the Life and Death of the Apostles in quarta rima.

- b. John Peter Fortis, O.M.C. (16th ct.), turned the Penitential Psalms into Italian verse.
- c. Matthew of Stia (Branch? d. 1614) put the Penitential Psalms into Italian verse accompanied by a French translation of Philip Desportes, 1604.
- d. Francis Fantuzzi, O.M.Cap. (d. 1786), wrote against the translation of the Psalms into Italian by Saverio Mattei.
- e. Vincent Trionfetti, O.M.Cap (d. 1765), a famous orator and a very popular scholar, wrote paraphrastic translation into Italian verse of: Esther, Job, Cantic of Canticles, Amos, Abdias, Jonas, Micheas, Nahum, Malachias, Judith, Proverbs. He left in manuscript form similar paraphrases of Jeremias and Ezechiel.
- f. Bernard d'Andrea, O.M.Cap. (d. 1889), wrote a large number of oratorical and poetical works among which is an Italian verse translation of the Cantic of Canticles from the Hebrew text.

18. Mexican, dialect of Michuacan (Tarasca).

- a. Maturin Gilberti, O.F.M. (Observant, d. after 1575), translated many of the Gospels and the Epistles into the dialect of Michuacan. He also left in manuscript form a translation of all the Epistles and the Gospels of the ecclesiastical year in the same dialect.
- b. Juan Baptista de Lagunas, O.F.M. (Observant, d. after 1575), left an explanation of several Psalms in his work: "Arte y Dictionario con otras obras en lengua Mechucana," Mexico, 1574.

19. Newari.

An unknown Capuchin missionary wrote a Life of Christ in this language. It is preserved in the Collegio Urbano at Rome.

20. Persian.

Gabriel of Paris, O.M.Cap. (17th ct.), left in manuscript form a translation of the Book of Judith, a Life of Christ, and a Life of the Twelve Apostles.

21. Polish.

Jerome of Lemberg (Hieronymus de Leopoli), O.F.M. (d. 1536), an indefatigable worker against the Protestants, translated the entire Bible into Polish in order to be better able to combat the Protestant propaganda. Jacob Wujek (Wiecus, Vicco, d. 1597), S.J., revised and emended this translation at the command of Gregory XIII. It appeared at Cracow, 1599.

22. Portuguese.

The first Catholic Brazilian Congress gathered at Bahia in 1900 resolved on June 9, to publish a new edition of the Bible in Portuguese to combat the Protestant propaganda. The work was confided to the Franciscan Fathers of St. Antony's Province in North Brazil. St. Matthew appeared 1902 at Bahia; St. Mark 1902; Luke and John 1903; Acts of the Apostles 1904; Romans, First and Second Corinthians 1905 and 1906. Various editions of these have appeared. The New Testament is now complete, and quite a deal of the Old Testament has appeared.

23. Punjabi (Janjabi).

Vitalis of Westcappelle, O.M.Cap., published a translation of the Four Gospels in the form of a Harmony, Lahore, 1911.

24. Quichua, the language of the Incas.

Louis Jerome de Ore, O.F.M. (Observant, d. 1628), published a Life of Christ in Quichua at Lima, Peru, 1598.

25. Sanskrit.

Bishop Pezzoni, O.M.Cap., translated the entire Pentateuch into Sanskrit.

A part of this translation was later published by Bishop Joseph Anthony Borghi, O.M.Cap. (d. 1866).

26. Spanish.

a. Ambrose of Monestino (Montesinus), O.F.M. (fl. 1512), famous as a preacher, published a Spanish translation of the Gospels and the Epistles of the year in 1512. Despite the explicit ruling of the Spanish Inquisition (1554), which forbade any translation into the vernacular, the translation of Montesinus was not put on the Index, and reappeared in 1601 without being condemned. He also translated into Spanish the Life of Christ written by the Carthusian Landulphus. This was later edited and enlarged by Janettinus Ninnus, O.F.M. (Observant), 1627.

b. Arias de Encena, O.F.M. (15th ct. with his miniatures and glosses helped to enrich the Old Testament Version from the Hebrew into Spanish made by Rabbi Moses Arrajel of Toledo. This version is known as the Bible of the Duke of Alba on account of its actual possessor. The Bible was finished July 2, 1430.

27. Turkish.

a. Bonaventure of Lude, O.M.Cap. (fl. 17th ct.), left in manuscript form a translation of the Gospels.

b. Joseph of St. Paul, O.M.Cap. (17th ct.), left in manuscript form a translation of the Apocalypse.

c. Justus of Beauvais, O.M.Cap. (d. 17th ct.), left in manuscript form a translation of Tobias.

d. Claude Ponti, O.M.Cap. (d. 1751), translated the Gospels into Armenian and Turkish.

28. Urdu, a vernacular of India.

Marcian of Paris, O.M.Cap., translated the New Testament into this language, Lahore, 1919.

E. AUXILIARY SCIENCES**1. *The Oriental Languages***

This phase of the subject has been treated very well by Fr. John M. Lenhart, O.M.Cap., in his paper, "Language Studies in the Franciscan Order" of last year's Report, pp. 53-67, 75-85, 128-129. I shall merely develop some points which Fr. John has either omitted or merely indicated.

Francis Titelmans (1497-1537), O.F.M. (Observant), and Francis Titelmans O.M.Cap., made splendid studies at Louvain where he learned Greek so well that he could speak it fluently at sixteen years of age. He was also well versed in Hebrew and Aramaic. His exegetical work bears evidence of his linguistic proficiency.

Guterrus (Gutierrez, Guterius) a Trejo, O.F.M. (Observant, fl. 1538), Andrew de Vega, O.F.M. (Observant, d. 1560), Andrew Placus (Plack), O.F.M. (Observant, fl. 1543), were well versed in Hebrew and Greek. Nicholas Tacitus Zegers, O.F.M. (d. 1559), was very proficient in Latin and Greek.

Francis Britius, O.M.Cap. (17th ct.), spent the earlier years of his life in missionary work in the Levant, where he devoted himself with special zeal to the study of the Oriental languages.

Francis Britius It was owing to his proficiency in the Oriental languages that he was summoned to Rome by his superiors and employed by the Congregation of the Propaganda in the translation of several important works into Arabic. The first fruit of his labor was the translation of Baronius's "Annales Ecclesiastici," continued by Sponde to the year 1646. The first volume appeared at Rome, 1653; the second, 1655; the third, 1671. He also translated the Bible into Arabic.

Archangelus Carroddori (d. 1652), at first a missionary at Cairo, then professor of Arabic at the University of Pistoia, took part in the Arabic translation.

Of special importance and prominence is Marius Calasius (a Calasio), O.F.M. (1550-1620). He devoted all his time to the study of Hebrew and became so proficient in that language that

Marius Calasius Paul V called him to Rome and made him Master General of Hebrew in the city and gave him the title and privileges of a Doctor. He never allowed any time to pass without reading some Hebrew work. He appeared in the refectory during meal hours and on the campus during recreation hours with some Hebrew codex in his hands. On his deathbed he recited the Psalms in Hebrew. He taught Hebrew at San Pietro in Montorio and at Aracoeli.

James Boldue, O.M.Cap. (d. 1646) and Thomas Calona, O.M.Cap. (d. 1646), were well versed in Hebrew.

St. Lawrence of Brindisi (Julius Cesar de Rossi or Russi), General of the Capuchin Order (d. 1619), was gifted with such

a wonderful memory that he mastered not only the principal European languages but almost all the Semitic languages. It is said that he knew the entire original text of the Bible by heart. The examiners in the process of his beatification say of him: "Vere inter sanctos Ecclesiae doctores adnumerari potest." Owing to his proficiency in the Semitic languages he was commissioned by Pope Clement VIII to preach to the Jews. He was able to bring a great number of them to the faith. The three volumes on religious polemics which he has left contain notes in Greek and Hebrew.

Renatus of Modena, O.M.Cap (d. 1628), was a Jew by birth and education. On his conversion he became a Capuchin. He became a censor of Hebrew books probably for the Inquisition. Tiraboschi in his "Bibliotheca Modenese," t. III, pp. 222-223 says that the Lawrentian Library at Florence possesses a Hebrew Bible at the foot of which is written: "Ego Fr. Renatus a Mutina, ordinis Cappuccinorum, correxì anno 1626." He adds that D. Montfaucon (Bibl. Bibl. mss. Imp. 244) and after him Biscioni (Bibl. hebr. Florentinae catalogus, p. 164) say: "Iste Fr. Renatus fuit neophytus, qui, relictà judaica superstitione, christianam religionem suscepit, et una cum Abrahamo Jaghel codices multos recensuit et expurgavit."

Bernard of Bologna ("Biblioth. Cappuccinorum," p. 18) not knowing his name, places him as anonymous and attributes to him a work published at Mantua, 1696: "Librorum Hebraeorum liber expurgatorius, in quo supra 480 Hebraeorum libri ab erroribus et imprecationibus contra christianos expurgantur." He mentions that there is one manuscript of this work at the Vatican Library and another at the Palace Barberini.

Other Oriental scholars were: Luke Wadding, O.F.M. (Observant, d. 1657); Adam Sasbout (Sasboldus), O.F.M. (d. 1553); Francis Carrière, O.M.C. d. 1667); Dionysius de Rives, O.M.Cap. (fl. 1665), of whom it is said that for thirty years he read the Bible in the original seven times a year; Henry Bukentop, O.F.M. (Recollect, d. 1716); Michaelangelo Carmeli, O.F.M. (d. 1766), professor of Oriental languages at the University of Padua; Chrysanthus Plattner, O.F.M. d. 1766); Bertulphus Weyl, O.F.M. (d. 1823), professor of Oriental languages at the University of Mayence.

The merits of the two Biblical Schools, the one at Antwerp and the other at Paris, have been sufficiently treated by Father John. In this regard the Capuchin School at Paris was superior to that of Antwerp and did much good in encouraging the study of the Oriental languages and in giving the correct rendering of the original texts of the Bible.

Of special prominence to-day are Theophilus Witzel, O.F.M. (1879-1923); Maurus Witzel, O.F.M., brother of the former, known especially through his work as an Assyriologist and a student of the Hethite language; Hilaire de Barenton, O.M.Cap., an Egyptologist (cf. last year's Report, pp. 128-129); Thomas Plassmann, O.F.M.; Joseph Rhode, O.F.M.; Bertrand Zimolong, O.F.M.

2. *Geographical, Palestinological Works*

The Franciscans have written over five hundred works on the Holy Land. Jerome Golubovitch, O.F.M., is the outstanding authority in the Order to-day on any literature which belongs to this field.

His monumental work: "Biblioteca bio-bibliografica della Terra Santa e dell' Oriente Francese" comprises four volumes. The first volume extends from the year 1215-1300 (579 pages); the second contains additions to the thirteenth century and the sources of information on the fourteenth century with three geographical charts of Franciscan activity in the Orient in the thirteenth and the fourteenth century (641 pages); the third extends from 1300-1332 (496 pages); the fourth from 1333 to 1345 (465 pages).

A new series of the same work comprises two volumes. The first contains the Acts of the Congregation of the Propaganda in behalf of the Holy Land from 1622-1720, written by Leonard Lemmens, O.F.M. (429 pages); the second is a continuation of the preceding from 1721-1847 by the same author (333 pages). The work is edited at Quaracchi.

This work is a mine of information not only on all matters connected with the history of Palestine in the last seven hundred years, but also for clearing up difficulties and obscure points in the history of the Franciscan Scripture scholars in the Orient.

On pages 266-269 of vol. I, Father Golubovitch details Roger

Bacon's merits in geography and his knowledge of the different Oriental countries which he displays in his works and which he based on the accounts of the great Franciscan travelers and missionaries Piancarpino, Rubruck, Corvino, Marignolli, and Odorico.

On page 404 sqq. he dilates on Roger Bacon's knowledge of Greek and the Oriental languages. Concerning the pronouncing of Greek he shows from excerpts from Bacon's grammar that he pronounced Greek according to the method which to-day is known as the Reuchlinian in opposition to that of Erasmus. It could just as well be called the Baconian method, since Bacon taught and followed it three centuries before Reuchlin. This method, Golubovitch maintains, goes back at least to Alexandrian times, and was used by Christ and his Apostles and should be adopted universally to-day.

He gives the following specimen of this pronunciation taken from the grammar of Bacon: "Pater imon o en tis uranis agias-thito onoma su, eltheto hi vasilia su, genithito to thelima su os en urano ke epi tis gis (ecc. Gramm., p. 17).

In his work: "Serie cronologica dei superiori di Terra Santa," Jerome Golubovitch has an essay on the Franciscan authors who have written on the Holy Land. I have put together the names of some whose work have more or less direct bearing on the Bible:

1. The Friars Simon FitzSimeon and Hugo Illuminator made a journey to the Holy Land in 1320. Their description of it appeared at Cambridge 1778, and a part of it in "Retrospective Review," 1828, pp. 232-254.
2. The Friar Nicholas da Poggibonsi wrote a book entitled "Oltramare" describing his trip to the Holy Land from 1342-1345. It was edited at Bologna 1881 by Albert Bacchi della Lega in two volumes; before that at the same place anonymously 1867; at Imola 1872, etc.
3. Gabriel Mezzavacca of Bologna (branch?) left a description of the Holy Land.
4. Antony de Aranda, O.F.M., left a very valuable description of the Holy Land in Spanish as it was in 1530. He wrote besides a work in Spanish in which he narrates everything that Christ did or said that had any relation to Calvary, 1551.
5. Bonaventure Brochart, O.F.M., describes his journey to Palestine and Mount Sinai in 1533 (Paris, 1544).
6. Francis Surianus, O.F.M., has left his itinerary of Jerusalem (Venice, 1524). This was republished by Jerome Golubovitch, Milan, 1900.
7. Noe Bianco (O.F.M.?) (fl. 1527), in his itinerary treats of things pertaining to Egypt, Arabia and Palestine. His work was often reprinted in Italian.

8. Friar Anselm, O.F.M., visited Palestine in 1511 and published his description of the land, Cracow, 1512, etc.
 9. John Thenaud, O.F.M., visited Palestine in 1511 and published his description in French, Paris, 1525-1530. It also appeared at Paris, 1884, in "Recueil de voyages et de documents pour servir a l'histoire de la géogr." I. V. 1-145.
 10. Gabriel de Peschwardino, O.F.M., remained in Palestine from 1514 to 1517. He left a compendious description of the city of Jerusalem and many other notes, 1519.
 11. Bernardine Amico, O.F.M. (b. 1611), tarried five years in Palestine studying its geography. On his return he published in Italian a book treating of the plants and the images of the sacred buildings at Jerusalem, Rome, 1609. It was printed at Florence 1620 with additions. The thirty-five engravures of the second edition are those of the celebrated Callot; those of the first are of A. Tempestini.
 12. Antony Angelis, O.F.M., published a topographical delineation of the city of Jerusalem, 1578.
 13. Francis Quaresimus, O.F.M. (1585-1656), is the most famous of these writers. He was Guardian of Jerusalem and Commissary of the Holy Land for ten years. He left an: "Elucidatio terrae sanctae" which he develops historically, theologically and morally, Antwerp, 1639. It is a little diffuse, but faithful and exact and of great importance for the history of the country and useful for exegetes. It was reprinted at Venice, 1882, by Cyprian a Tarviso, O.F.M.
 14. Bernardine Surius, O.F.M. (Recollect, d. 1665) went on foot to Palestine with the Lay Brother Philip Sinceliers, O.F.M., in 1644 and was President of the Holy Sepulchre and Commissary of the Holy Land until 1647. He describes his journey in French and Flemish in his work: "Le Pieux Pelerin ou Voyage de Jerusalem," Brussels, 1666.
 15. Antony del Castillo, O.F.M. (Reformed, d. 1669), Commissary General of the Holy Land and Guardian of Bethlehem, wrote a book: "El devoto Peregrino" which appeared at Madrid 1654 and 1656 and was often reprinted.
 16. Marian Morone de Maleo, O.F.M. (fl. 1669), Commissary Apostolic in the Orient, Custos of the Holy Land and Guardian of Mount Sion, published a book: "Terra Santa nuovamente illustratae," Piacenza, 1669.
 17. Eleazar Horn, O.F.M. (d. 1744), Guardian of the Holy Sepulchre, left an "Ichonographia locorum et monumentorum" which is very valuable on account of its delineations. It was reedited by Jerome Golubovitch, O.F.M., Rome, 1902.
 18. Lawrence Cozza, O.F.M. (fl. 1710), left an account of his journeys in Jerusalem and Palestine.
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DISCUSSION

FR. TIMOTHY MONAHAN:—Father Bernard has written on a very extensive and difficult subject. He treated it well. His article is a valuable contribution to Franciscan scholarship, and will serve as a fine reference for one who would write on any historical subject dealing with Franciscan scholars in the Biblical field. It has been enlightening and flattering to us Franciscans—and should be so to every Catholic scholar—to hear of the

**Do Catholics
Study the Bible?**

veritable army of the Friars, our forbears in religion, who have worked so faithfully in the successful mining of the rich resources of the Word of God. One must needs be a historian to criticize Father Bernard's article adequately.

While this monograph serves as a foundation to the superstructure outlined in the other papers of this Meeting, there are brought out in the paper certain ideas which may well supply a safe and sure guide for those who would delve into the problems of Sacred Scripture "in which are certain things hard to be understood, which the unlearned and unstable wrest . . . to their own destruction." Those ideas concern the historical evolution of the method of study and teaching in the Church. In the very history of this development one sees the wisdom of the system that was born of centuries of experience, and perceives the inherent weakness of the system of private interpretation. But more, this history offers simultaneously a valid refutation to the non-Catholic objection that we Catholics do not study the Bible, but instead, rely on Tradition, and give ourselves up blindly to a strait-jacketed system of dogma.

To appreciate the Scriptural value of our text-books in dogmatic and moral theology one must know the historical development of these books. They are a practical summary, a serviceable digest of the contents of the Word of God.

In the early ages of the Church, as Fr. Bernard tells us, "The Sacred Text itself served as the text-book in the catechetical and theological schools." A certain portion of the Sacred Text was read and explained. When the meaning of the quoted portion became clear, certain conclusions naturally flowed therefrom. (Quite naturally those who lived nearer to the time and place of composition of the Sacred Books were able to appreciate and even to feel the meaning of the words more than those who came later.) The conclusions derived from the clear understanding of the Sacred Words became dogmatic and moral principles, that is, principles governing the belief and conduct of the faithful. The very nature of the Word of God postulated the acceptance of these principles by sincere believers.

Outside of the school or church where the faithful were instructed, in the open forum or in the literary field, another system was used in the refutation of error. From earliest times every heresy had its opponents. The Fathers, acting as guardians of the Sacred Deposit of Truth, would not sit by idly while this Deposit was being impugned. They preached and wrote against all error, and confuted the errorist. Statements were held to be true or false according to their agreement or disagreement with the teaching of Holy Writ. Let us take as instances the Christological heresies. On the side of error it was maintained that Jesus Christ was purely human; or that He had only an apparent body; or that He was not the true, but the adopted, Son of God, and hence, not consubstantial with the Father; or that there were two persons in Him, human and divine; or if not this, that He had

only one nature; and so on. In each and every case the error was met by champions of the Word of God. This Word was the criterion of purity of doctrine. In each case just those portions of the Word of God were quoted which were deemed necessary and advisable for the validity of the argument. Any statement that was plainly in opposition to this Word was rejected as not in keeping with the words of Jesus and with Apostolic teaching; it was rejected as heretical. In detailed explanations, where perhaps the Word of God did not sufficiently and formally cover the case in hand, recourse was had to reason, to sound philosophical principles. A Father who had defended a certain doctrine was often cited later on as an authority for Catholic teaching, but this not strictly because he was such and such a person, but because he proved his teaching from the statements of Sacred Scripture, or because he was a trustworthy witness of the Apostolic authority for that teaching.

Towards the end of the patristic period, in the days of St. John Damascene and of St. Gregory the Great, the contents of New Testament teaching or theology had been well-nigh covered, explained, digested, and carried over into the works of the Fathers, not indeed as one *corpus Biblicum*, but separate and arranged according to the purpose each one had at the time of the writing. Then came a time of coordinating and systematizing. Tracts logically connected were culled from here and there in patristic writings, and arranged in a logical order. Thus were formed treatises on faith and the virtues, on God, on the Incarnation and Redemption, and so on: in other words, sections of dogmatic and moral theology were in the forming.

Certain abstruse questions had yet to be settled. Much of this work was accomplished by the philosophical acumen of the Scholastics. In a final reckoning, certain tested and established principles, either clearly and formally stated in the Word of God, or deduced with certainty therefrom, were embodied in the Sentences or Summae of the Scholastics. These Summae form the immediate basis of our text-books in moral and dogmatic theology. These text-books are, therefore, practical summaries of Divine Revelation.

Reviewing the analytical transformation of the contents of the Bible, especially the New Testament, into our text-books, as we have them today, we may institute a comparison between this process and that of crocheting or embroidering. The spool of thread is the Bible, the Word of God. The fabric represents the expanse of time in the Christian era. The needle finds a counterpart in the acumen of the individual writer and teacher. The plan or pattern is the Providence of God, "fortiter et suaviter disponens omnia." Now, even as the one crocheting or embroidering does not use the whole spool of thread at once, nor even every color, but uses just so much as will fit for the immediate purpose; so also the Fathers and theologians unravelled from the spool of the Word of God small portions and just those that were adapted to the needs of the hour, whether in the instruction and edification of the faithful, or in the refutation of error which cropped out at the time. In due season sufficient of the spool had been unravelled and arranged to make a fairly finished product.

To come to the apologetic significance of our argument. No sane person would dare deny that the handiwork of embroidery or crochet is made up of thread; neither can one reasonably deny that the finished product of Catholic moral and dogmatic teaching is the result of careful and painstaking use of Sacred Scripture by the best talent of the ages. And every Catholic gets the benefit of that product, even though he himself may not handle the Bible.

Are flowers more beautiful and practical when heaped together in a hot-house or when carefully arranged in a design on a parterre? Does wheat

cease to be wheat when it is prepared for the palate by being made into bread? Is a mother who prepares and serves a delectable dish less prudent than she who serves raw food indiscriminately to her children? If not, then neither can one reasonably question the prudence of the Mother of the Ages, our holy Mother Church who, following a wise Providence, has so divided, arranged and prepared a digest of the utterances of our Divine Lord and Creator, that all His children from the smallest to the greatest, and the most unlearned and unexperienced among them, may learn to know, love and serve that God in this world and be happy with Him forever in the next. This is the purpose of all Scripture. This is the only true wisdom.

FR. ANSCAR ZAWART:—Fr. Bernard's paper is so illuminating and exhaustive that there is hardly anything to supply. Nevertheless, in this connexion some few data are frequently overlooked, which are of interest to Franciscans and Biblical students. In passing I might say that Fr. Bernard is right in calling Cardinal Ximenes a Friar Minor of the Observance. It must have been an oversight on the part of Fr. John Lenhart, when in his paper "Language Studies in the Franciscan Order," he numbered Ximenes among the Friars Minor Conventuals, since as a matter of fact Ximenes banished the Conventuals from Spain.

Regarding the great Franciscan exegete Nicholas Lyra, an interesting sidelight is reflected from the old practice of *chaining books*. In the year 1547 Edward VI of England had issued an instruction to the clergy and the laity, ordering that within three months from date one book containing the whole Bible be provided, as also, within a twelve-month, the Paraphrasis of Erasmus, both to be put in some convenient place in the church. This instruction was repeated by Elizabeth in 1559. In 1907 there were still 22 chained Bibles in as many Anglican churches. Among the Bibles chained upon the above-named order, the Parish of Ecclesfield, Yorkshire, England, possessed Lyra's "Commentary on the Bible" until the year 1860. This goes to show the great influence which the Franciscan commentaries on the Bible must have exercised on the Protestant mind for almost three hundred years. For we may be sure that a chained book was more extensively used, read, and studied than all the books which are perhaps listed in some library catalogue, since constant use and danger of loss or theft was the very reason for which books were chained. (John M. Lenhart, O.M.Cap., "Chained Bibles Before and After the Reformation," the Paulist Press, N. Y., 1921.)

The first detailed list of Lyra's manuscript and printed editions of Biblical works are from the pen of Henri Labrosse. He registers more than 800 manuscripts (1350-1450), and believes that this number is "certainly far below a complete list." In 1471 the first edition of his commentary on the Bible was printed at Rome, more than 100 editions appearing within the next fifty years. (*The Catholic Encyclopedia* is inexact in stating that his was the first printed Commentary; St. Thomas' "Catena Aurea" was printed in 1470 at Rome by Sweynheim and Panartz; Turrecremata, "Expositio super Psalterio" was finished Oct. 4, 1470 at Rome by Ulrich Hahn, Gallus; J. Chrysostom's "Homiliae in Ev. Matthaei" printed at Strassbourg by Mentelin not later than 1466). (Cf. *Etudes Franciscaines*, t. XIX, Paris, 1908, pp. 41, 153, 368.)

Frequently the Friars were the proof-readers of editions of the Bible. One case is that of Stephen Pariseti, O.Min., who corrected the Latin Bible printed

by Malieti at Lyons in 1490. Petrus Angelus da Montolmi, O.Min., corrected the Latin Bible printed by the *Britannici fratres* at Brescia in 1496. Gabriel Brunus, O.Min., compiled an alphabetical *Index to the Bible* in the Franciscan convent of Venice in 1490. Friar Bernardin of Spalato translated the Sunday epistles and gospels into *Croatian*; his work was printed at Venice in 1495 and 1543. It is the first *Epistolare* and *Evangeliare* in *Croatian*.

The first Bible ever printed with movable type is the *Gutenberg Bible* of 42 lines finished 1454-1455. As early as the year 1461 a copy of this very first edition was in the Franciscan library at Langensalza in Saxony (now in the University of Leipzig) (Seymour de Ricci, *Catalogue des premières impressions*, Mainz, 1911, p. 31). When looking for an explanation why this most valuable of volumes should be in the hands of Franciscans at such an early date, we may perhaps conclude that the Friars assisted the great inventor by proof-reading and other important aid. The conclusion is not far-fetched that Gutenberg in recompense for their assistance presented them with a first copy. The great printer's close relations with the Friars are evidenced even more clearly by the fact that he is buried in the Franciscan church at Mayence.

Aside from missals and breviaries which the Friars brought to the New World, there is no record of their earliest libraries in America. Surely, they had with them Franciscan commentaries. There are better records of the

Franciscan Books in Colonial America

libraries of the New England Pilgrim Fathers. In 1636 the General Court of Massachusetts Bay voted 400 pounds for the establishment of a college. When at his death John Harvard, the first minister of the colony, bequeathed to this prospective college his library and one-half of his estate (1638), the foundation of college education in America was laid. This library form the nucleus of the present Harvard Library. It consists of 250 works of 358 separate volumes (indeed a rich library in those days). Among these we find *Feuardentius*, *In Epistolam ad Philemonem*, and *Ferus, Commentarius in Exodum, Numeros, Deuteronomium, Iosuen et in Iudicum librum*. (Cf. Thos. Goddard Wright, "Literary Culture in Early New England, 1620-1730," New Haven, 1920, pp. 18 sqq.) Francis Feuardent, O.Min., was born at Coutances in France in 1539, entered the Order at Bayeux, died in 1610 at Paris (*Kirchenlex.*, IV, 1464). John Ferus (Wild) was born in 1495; became Cathedral Preacher at Mayence and died there in 1554. At an early age he had joined the Conventuals. He is buried in front of the high altar of the Franciscan church (now destroyed) at Mayence. (*Cath. Encycl.*, XV, p. 621.)

THE BIBLE AS THE INSPIRATION OF PRIESTLY AND RELIGIOUS LIVING

FR. ALEXIS GORE, O.M.CAP.

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Holy Writ, in the words of St. Gregory the Great, is a letter of the Creator to His creatures, “de illa civitate unde peregrinamur litterae,” a veritable letter from home. Full of the interest and overflowing with the spirit of love and good-will that mark the letters men receive from those whom they cherish; encouraging and inspiring as the missives that find their way to us from “the dearest spot on earth,” enticing the wanderer to keep his feet upon the road that leads to home and rest.

It is a light that brightens our path, that brings into relief the pitfalls in our way, that shows us the hidden beauty of our journey and keeps our spirits high in the hope of success. It guides us through dangers, and helps us over difficulties, it cures our bruises and buoys up our drooping courage; it is indeed an inspiration, a thrilling inspiration to religious and priestly living.

I. THE INSPIRATION OF THE RELIGIOUS LIFE

All ideas of the religious life are based upon the example of Jesus Christ. His actions are the inspiration that draws men to

leave the world and the things that the world holds in high esteem.

Example of Christ His invitation to the world consists in an appeal to follow Him. "Take up my yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls" (Matt. 11, 29). "For I have given you an example, that, as I have done to you, so you do also" (John 13, 15). Are not the very foundations of the religious life placed upon this solid rock of Divine Goodness? Men saw the Light of the world, and felt, that since the Father was so well pleased in His Only Son, they must strive to imitate the Son.

This example of Christ has an irresistible force. Man longs for a copy of the divine Exemplar, impressed upon his heart and soul. This led the Apostles and disciples to follow the Master,

Example of the Apostles and thus was formed, we might say, the nucleus of Religious Life in the world. Like the Master they left all things, and gloried in the renunciation.

"Behold, we have left all things and have followed Thee" (Matt. 19, 27). "But God forbid that I should glory in anything save in the Cross of Our Lord Jesus Christ, by Whom the world is crucified to me and I to the world" (Gal. 6, 14). Christ became the ideal of His disciples; His word and example, their guide; and thereby they gave us an example of true religious life. They followed Him in poverty, like Him they had not whereon to lay their heads, like Him they wandered from place to place. They were subject to all men, even to them that reviled and tortured, nay, even to them were they subject, to whom they owed no allegiance. The world and the pleasures of the world were forgotten, left behind in the mighty effort to spread the Kingdom of God. House and brethren and sisters and father and mother and wife and children and lands were left for His Name's sake, in order to go and preach the Gospel to every creature.

In this they were merely fulfilling the teachings of the Master. "Blessed shall you be when men hate you and when they shall separate you and shall reproach you and cast out your name as

Teaching of Christ evil for the Son of man's sake" (Lk. 6, 22). The rich young man, good though he had been, careful to fulfill the law of God, willing to do all required of him by the commandments, was called to higher things. "If thou wilt be perfect, go, sell all thou hast and give it to the poor,

and come and follow Me" (Matt. 19, 21). This was not a solitary case. Christ called for self-renunciation in all who would be His true disciples. At times He demanded this renunciation in seemingly extreme terms. Human irresolution or indecision was met with solemn earnestness. One would follow Him but wished first to assist at the funeral of his father. "Let the dead bury their dead" (Matt. 8, 22), was His only response. Another longed to follow the invitation but desired to pay his last respects to relatives and friends, and lo! the Master would not have it: "He, who puts his hand to the plough and looks backward is not worthy of the Kingdom of Heaven" (Lk. 9, 62).

Even the vows of religion are found in the way of life given His disciples by Our Lord. Poverty was clearly impressed. "Take nothing for your journey, neither staff nor scrip nor bread nor money, neither have two cloaks" (Lk. 9, 3),
Poverty "Do not possess gold nor silver nor money in your purses, nor scrip for your journey, nor two coats nor shoes nor a staff, for the workman is worthy of his meat" (Matt. 10, 9-10). "Every one of you that doth not renounce all he possesseth can not be my disciple" (Lk. 14, 33).

This absolute sacrifice of worldly goods was not sufficient. Even the pleasures of the world and the happiness of family life was denied to the true disciple. Not that the Lord ever intimated that matrimony was evil, nor that all must follow His
Chastity invitation, but of those who would follow Him closely He demanded continence. Wife and children must be left. "If any man come to Me and hate not his father and mother and wife and children . . . he cannot be my disciple" (Lk. 14, 26). "He that loveth son or daughter more than Me is not worthy of Me" (Matt. 10, 37). "All men," it is true, "take not this word, but they to whom it is given. There are eunuchs who have made themselves eunuchs for the Kingdom of Heaven. He that can take, let him take it" (Matt. 19, 11-12). "Blessed are the pure of heart, for they shall see God." His disciples were to anticipate Heaven upon earth, for there "they shall neither be married nor take wives, for they are equal to the Angels and are the children of God" (Lk. 20, 35-36).

Nor did Jesus feel that this was sufficient. Worldly men must have found His words hard. His disciples must renounce their

own will and even their station in life. "But it is not so among you: but whosoever will be greater shall be your minister and whosoever will be first among you, shall be the servant of all" (Mk. 10, 43-44; Lk. 22, 27; Matt. 20, 26). Not to the Master alone must they show obedience, but to each other and to every authority upon earth.

Poverty, chastity, obedience. A veritable frame in which to mount a life of Perfection. The Apostles never forgot these teachings and frequently inculcated them in their writings. St. Paul calls attention to the poverty of the Master: "For you know the Grace of our Lord Jesus Christ, that being rich He became poor for our sakes; that through His poverty you might be rich" (2 Cor. 8, 9).

Again writing to Timothy he counsels chastity: "Keep thyself chaste" (1 Tim. 5, 22). And to the Corinthians he writes: "But I say to the unmarried and widows; it is good for them if they so continue even as I." "Art thou loosed from a wife, seek not a wife." "And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit." "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God" (1 Cor. 7, 8; 27; 32; 34).

Of obedience the same Apostle writes: "Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy and not with grief" (Heb. 13, 17). St. Peter exhorts his followers: "Be ye subject therefore to every human creature for God's sake" (1 Pet. 2, 13).

Thus by example and by teaching Christ and the Apostles laid the foundations of all monastic discipline. This life was dear to the heart of the Savior and it was not long before many were following the Evangelical Counsels. Christ had lived thus for their sakes, they would live like Him for His sake. He had sacrificed, He had denied Himself, He had given up His place, His majesty, His rights. They would not be found wanting. They would be as generous as human nature would allow. Of the first Christians, therefore, we read "And all they that believed, were together, and had all things common. Their possessions and goods they sold, and divided them to all, according as every one had need" (Act. 2, 44-45).

Every founder of a Religious Order, realizing that Christ's teaching and life were the only true guide to Perfection, naturally made the Gospels the foundation of their rules. Scripture became the guide-book, the chart and map that must lead to the gates of Paradise. Scripture portrayed the grand ideal, and their work was to crystallize this ideal, to adapt it to the needs of men, to make it easier, not to practice, but easier to understand, easier to grasp. Thus St. Benedict quotes over two hundred texts from Holy Scripture in his Rule, and these are taken from nearly every book of the Old and New Testament. He writes: "Quae enim pagina aut quis sermo divinae Auctoritatis Veteri ac Novi Testamenti non est rectissima norma vitae humanae" (S. Reg. Cap. 73).

Founders of Orders

Each founder vied with the other in his efforts to approach the ideal, but our holy Founder and Father St. Francis admittedly has come nearest, as near possibly, as man will ever approach the divine ideal, the God-Man, for as Thomas of Celano writes: "He was no idle hearer of the Gospel, but he treasured in his memory the things he heard, and strove literally to put them into practice" (Thom. Cel. I. no. 22). In fact, St. Francis states definitely: "The Lord Himself revealed to me that I should live according to the Gospel" (Test. S. P. N. Fran.), and he considered the Gospel the basis of his rule: "The rule and life of the Friars Minor is this, namely to observe the Gospel of Our Lord, Jesus Christ, living in obedience, without property, and in chastity." These are the opening words of the holy Rule, and he closes the last chapter with the words: "That we may always . . . keep what we have promised, poverty and humility, and the Gospel of Our Lord Jesus Christ."

Saint Francis

Realizing that Our Lord had made no distinction between men and women, Francis also founded an Order of Sisters, who were bound to follow the teachings of the Gospel as closely as possible; nay, even laymen and women were led to follow, as far as that was feasible, the doctrines of the Holy Gospels. In fact, the Rules of St. Francis might be termed the Gospel in practice.

Since the idea of religious life is built upon the Scriptures, it is but natural to expect that the Scriptures are of particular interest to the Religious. The occupation of Religious has from the earliest days been predominantly connected with the Holy Book.

Divine Office is an important duty, incumbent upon every religious house. And what is the divine Office other than the Word of God? In their peculiar position, taking, as they do, the place of the faithful who cannot find time or have not the inclination to pray, the Religious must consider the Office as "Opus Dei." One Order, in fact, the Benedictines, was founded for the special purpose of solemnizing and beautifying the Office and Mass. "Operi Dei nihil praeponatur," was the axiom of St. Benedict. The Divine Office would, however, become a dead, worthless thing did the Religious not take to heart the lessons taught by Holy Writ, did the divine Mysteries not become a veritable part of his life, coloring and shaping it to harmonize with the Divine Idea. Therefore the caution of the Psalmist: "Psallite sapienter (Ps. 46, 8). This necessitates, however, a diligent scrutiny of the Word of God. Otherwise a Religious becomes too easily a worthless and unworthy instrument in the hands of God, a careless worker in the glorious field of divine Praise, and the sacred Word tells us: "Maledictus, qui facit opus Domini fraudulentur" (Jer. 48, 10).'

It is only natural, then, to expect that the Religious spend much time in reading and studying the inspired writings. This indeed is and has been the particular occupation of Religious since the founding of the earliest Orders, and for this reason a large number of Bible expositors were members of Religious Orders. Again for this reason, we find that many founders of Religious Orders demanded, in their Rules, the diligent reading and study of the Scriptures. St. Pachomius (Reg. n. 139-140), and St. Basil (Reg. brev. tract. interrogatio 45), both demanded that the novices be instructed in the study of the holy writings, and Cassiodor had a large library in which the majority of the books were carefully written and corrected copies of Holy Scripture (Hoffman, "Die hl. Schrift," 63 sq.). Bishop Rikulfus of Soissons ordered that every member of the community write at least one book, Genesis, with his own hand. And it is to this fact that we owe, humanly speaking, at least, the preservation of the Sacred Books. Gregory the Great, Venerable Bede and Alcuin are all examples of men who loved the reading of the Scriptures, and it is said of Hrabanus Maurus that during his leisure "aut alios sacris litteris instruebat, aut in legendo et

dictando divinis scripturis sesemetipsum pascebat" (De Relig. Sanct. c. 1, Migne Pat. Lat. CVII 43). In fact the Council of Trent, realizing the great loss that must result from the neglect of the Bible, demands: "In monasteriis monachorum, ubi com-mode fieri queat, etiam lectio Sacrae Scripturae habeatur" (Sess. V de Reform. 1). The Camaldulense constitutions note: "Re-friguit siquidem caritas et Christi amor devotioque ut plurimum a monasteriis exulat, et nisi lectione sacrorum librorum et ora-tionibus revocetur, actum est de nobis." Of the Franciscan students of Scripture nothing need be added to the scholarly paper which opened this Conference.

The fact that Religious houses are the gardens in which are ripened the choicest fruit of Biblical study cannot surprise us, for are not Religious primarily called to a life of meditation and separation from the world? What could effect the breaking of the ties that bind us to worldly things more easily and successfully than the study and meditation of the Word of God? As I said, it is a letter from home, and what can make us forget and even despise this foreign land in which we sojourn, if it be not that message that tells us of the country beyond, which is truly home, a place of rest, a haven of perfect happiness. For this reason the Imitation calls the Holy Scriptures "solatio religiosorum, epula devotorum." And a Religious of the early Church writes: "The life of Religious men without the Sacred Books is nothing." "Two things there are," says the Abbot John Trithemius, "which uphold religious discipline, the love of God and the study of the Scriptures" (De Vir. Illustr. O.S.B., l. c. 8). "Love the study of Scripture, and you will not love the vices of the flesh" is the assurance of St. Jerome (Ep. ad Paulin.).

What could therefore be more beneficial or more useful to the Religious, whose duty it is to become perfect by union with God and imitation of Christ? "When we pray," says St. Augustine, "we speak to God, when we read God speaks to us" (Serm. de Temp. 112). And surely that Word of God to us, inspiring us to greater effort, strengthening us in weak moments, steeling us in hardships, assuring us in doubt, sobering us in success, restraining us from self-com-placency, healing our wounds, reassuring us in failure, reproving

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The Way to Perfection

our misdeeds and leading us to pastures of His own, rich and nourishing, soul-satisfying and refreshing—such reading cannot be neglected without grave harm to our spiritual welfare. Is it not in Revelation that we find the grandest motives, the most perfect examples, the most effective means and the easiest road to perfection in the love of God and the example of Jesus Christ? We, therefore, must take to heart the warning of our Savior, not in the spirit of those to whom it was first addressed, but with a humble and loving heart: "Search the Scriptures."

II. *The Inspiration of Priestly Life*

Many of the remarks made in the preceding part of this paper would bear repeating in relation to priestly living, but we shall refrain, and consider instead a few points upon which we have not yet touched. Scripture seems to pay special attention to priests, and there are many passages of Holy Writ upon the sanctity of the priest.

"You shall be holy unto Me, because I the Lord am holy, and I have separated you from other people, that you may be mine" (Lev. 20, 26). "Speak to the priests, the sons of Aaron, and thou shalt say to them: they shall be holy to their God, and shall not profane His Name" (Lev. 21, l. 6). Holiness, legal in the Old Law, but truly spiritual in the New, is one of the important requirements made of the priest by the Sacred Writings. St. Paul has many beautiful lessons to Timothy in this connection. "But thou, O man of God, fly these things and pursue justice, godliness, faith, charity, patience, mildness. I command thee, before God, . . . that thou keep the commandment without spot, blameless, unto the coming of Our Lord Jesus Christ" (1 Tim. 6, 11; 13; 14). And to all he writes: "But in all things let us exhibit ourselves as ministers of God in much patience, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned" (2 Cor. 6, 4, 6). He further calls upon them to witness the fact that he was holy. "You are witnesses, and God also, how holily and justly, and without blame, we have been to you that have believed" (1 Thess. 2, 10).

The priest is spurred on to holiness by the Holy Book because he must give an example. "So let your light shine before men,

that they may see your good works, and glorify your Father who is in Heaven" (Matt. 5, 16). "Be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity" (1 Tim. 4, 12). In this the priest is but following the example of the Master. "I have given you an example, that as I have done to you, you do also" (John 13, 15). How can the priest give an example of holiness if he himself is not holy?

Another motive of holiness given us by the Scriptures is our vocation to pray and offer the Holy Sacrifice for the people. "For a holy man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, showing that he was Thy servant" (Wis. 18, 21). "Lord, who shall dwell in Thy tabernacles? or who shall rest on Thy holy hill? He that walketh without blemish and worketh justice. He that speaketh truth in his heart, and hath not used deceit on his tongue, nor hath done evil to his neighbor, nor taken up a reproach against his neighbors" (Ps. 14, 1-3).

Nor is this all. A further motive is found in the praise of the Lord expected of the priest, particularly the Divine Office. This is a glorious duty of the priest, which only too frequently is considered a burden. The truly exemplary priest, who has become acclimated to the supernatural atmosphere looks upon the recitation of the Divine Office as an honorable duty, which he is privileged to perform, a source of spiritual peace and consolation of celestial sweetness and light. "To such a priest the breviary is a genuine vade-mecum in whose treasured pages he finds not only congruous expression for all his varied sentiments, but balm-like words of healing for every bruise of his soul, and the precious moments which, from time to time during the day he devotes to the Office are merely renewals of the ineffable communion that glorified the morning hour, when he reverently stood at the Altar and offered in Sacrifice the spotless Lamb of God" (O'Neill, "Priestly Practice," p. 100). In the breviary the priest finds everything that might draw him to God; God's own words, His own teachings, the teachings of holy men of every age, and the examples of those who have climbed the heights and gained the crown. Why cannot the Office then be called a source

of sanctity for the Priest? How could a priest day after day, read the wonderful words without catching, here and there a thought that would inspire, strengthen, encourage, warn or rebuke him? Would he not find counsel in difficulties and many a word of assurance and hope? There surely would then be no need for him to seek a confidant among his parishioners, and many of the dangers that beset priests would be removed.

Besides being holy, the priest must also be possessed of knowledge. Scripture is very explicit on this point too. In fact God promised learned priests to His People. "And I will give you pastors according to My own heart, and they shall feed you with knowledge and doctrine" (Jer. 3, 15). He also cast forth those priests who neglected knowledge. "My people have been silent because they have no doctrine; because thou hast neglected knowledge, I will reject thee, that thou shalt not do the office of priesthood to Me" (Osee 4, 6). "For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the angel of the Lord of hosts" (Malach. 2, 7).

The knowledge of the priest must be based on Scripture for "all knowledge that may be found in pagan books is nought, for what man learns elsewhere will be condemned by Scripture if bad, and will be found in Scripture if good" (St. Aug., *De Doct. Christ.*, 2 c. 43). And again, "Read the Scriptures that you may not be blind and leaders of the blind" (St. Aug., *Ad Frat. in Eremo. Ep.* 37).

Dogmatic and Moral Theology are nothing more than an explanation of Revelation. Dogma is founded on Scripture, and deals only with those things that are found in the Word of God. How then, could a priest consider himself a fit leader of his people if he does not know Scripture? And the only way to know it is by constant reading and diligent study.

Particularly to-day, when all dogmatic religion outside the Church is suffering shipwreck, when it is the popular thing to deny Revelation, and to acclaim Modernism against Fundamentalism, when ministers who teach anything they wish, defy their bishops—in these days does it not behoove us to know the Bible, about which a great deal of the storm is raging? Can we priests sit idly by, until our Catholic people, inoculated and gradually poisoned by this insidi-

**Dogmatic
Theology**

ous, and therefore, deadly attack upon all religion, cry out for help and guidance, and then find ourselves unprepared, because the Bible is a closed book to us, and we know not whereof they speak?

Moral Theology, too, finds its unerring guide in Holy Writ. The principles of morality must be those of the inspired word of God. Morality is unthinkable without an authority, and here we find the supernatural, and therefore, the only legitimate authority for our actions. The priest, therefore, who is the guide of thousands in the field of moral living, cannot omit the source and inspiration of all morality. We mourn the breaking down and gradual dissolution of all moral restraints. May it not be attributable to the neglect of a deep and honest study of the Good Book?

What wonderful lessons for the confessional lie hidden in the sweet words of true Wisdom. Can we afford to ignore them? Shall we not take them with us to warn and guide and inspire and console the sin-burdened souls that come to us, guilty but sorrowful? Or shall we give them the dry, sapless husks of consolation and advice, picked up here or there on the wayside; good, perhaps, in the mouth of one who knows not better, but worthless compared to the gems that may be gathered in the never-failing pages of Divine Revelation.

Or again, what can we proffer in the sick-room or at the grave, that could measure up to the wondrous words of the God of Life and Death? There is a word in the rich pages to meet the need of every one. As St. Jerome says: "In the sacred writings shall the youth discover what is to be amended, and the aged man what he should ask. Women learn chastity, and nations piety. Widows find therein the judge who will give them justice and the poor find their protector. Holy Writ consoles the sorrowful, tempers hilarity, and gives to all, who will accept them, soothing remedies."

The sacred writings afford a guide, too, for the natural sciences. What was philosophy in its grandest moments before the coming of Christ? Socrates, Plato, Aristotle and all the rest groped in the dark. They found some truth, wonderful discoveries were made, but with each step they risked mistakes. And though they scaled magnificent heights of learning, they also fathomed the deepest depths of error. Though they traveled far on the bright highway

**Guide of
Natural
Learning**

of certitude, they lost their way too frequently in the mazes of speculation.

With what confidence did not Bonaventure, Scotus, Aquinas and Albert take up the threads where their predecessors had dropped them and go forward, assured that the natural light of **Philosophy** the intellect was strengthened and directed by infallible Truth. They knew they could not stray far, for since God had spoken, His Truth must prevail.

How different the result reached by the philosophers who spurned the God-given guide. They left the "Light that enlighteneth every man that cometh into the world" (John 1, 9), and whither did they travel but to exterior darkness, where they grope in a faltering, fading light which, they convince themselves, is all-sufficient and satisfying.

Science finds the same results. Although the Sacred Books have nothing to say as regards scientific facts, it has much to say as to the meaning of these facts. The scientist finds no God in his test-tube, nor a soul nor angels nor miracles. He **Science** learns of nought but actions and reactions, stimuli and irritations, but how far afield will not the best wander without the searching light of Revelation? A wonderful lesson truly, of human helplessness in the presence of a divine Masterpiece—Creation.

Literature, though perhaps it finds no guide in Scripture, finds, however, its culmination in the wonderful examples of finished writing with which the pages of the Good Book abound. Poetry and prose are both represented in profusion. In the **Literature** words of Edmund Burke "the Bible is not a book, but a literature, and indeed an infinite collection of the most varied and most venerable literature." Potter remarks: "We discover the most magnificent figures of speech and the highest flights of oratory scattered over its pages as thickly as the stars in the firmament of heaven" ("Sacred Eloquence," p. 224). "There is no higher poetry on earth," says Charles A. Dana, "than Isaias, no higher prose than the parables of the Lord. There is perhaps no book whose style is more suggestive, more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events, with solemnity, of course, but without sentimentality or affecta-

tion, none which you open with such confidence nor lay down with such reverence; there is no book like the Bible" (Lecture on "Journalism").

In this wonderful book we find poetical essays (Ecclesiasticus, Wisdom), proverbs (Proverbs 15, 11), epigrams (Prov. 6. 6-11), sonnets (Prov. 26, 3), descriptive poetry (Job 39, 19-25), elegy (Lament., 2 Kings 1, 18-27), maxims (Prov. 27, 2), anthems (Ps. 23), odes (Jud. 5, Exod. 15), hymns (Psalms). In prose we find history (Exod., Lev., Num., Par., Reg., Esth., Gospels and the Acts); literary essays (Eccl.), discourses (Deut., Act., Evang.); idyls (Ruth), and a great many others. Brother Leo, F.S.C., finds the perfect short story in the parable of the prodigal son.

Were the Bible not a vast literature, we should not find Milton, Addison, Johnson, and Young abounding in Scriptural reminiscences. Bacon has more than seventy allusions to the Bible in twenty-four essays. Klopstock, Racine, Shakespeare and Dante are unimpeachable witnesses to the wonderful influence exercised by our sacred literature upon the greatest literary men of past ages. Even Hall Caine confesses: "Whatever strong situations I have in my books are not of my creation, but are taken from the Bible." In spite of all this, however, there are still priests who seek a literary style elsewhere.

With this I shall close. There are many things I might have said, and many more, perhaps, that I should have said, but I fear to trespass upon your time and patience and will therefore conclude my paper. There should be no doubt in the mind of anyone that both Religious and Priestly Living find their inspiration in the Holy Book. In it we may find anything; why, then, not seek it? "Much is said and written about modern Scriptural problems. Our real Scriptural problem—it is not ours only—is not so much what critics write or say about the Bible, but that so few ever read the Bible; not the Bible and its abuse, but the Bible and its disuse," as Father Ziskovsky well put it at the eighteenth meeting of the Catholic Educational Association. "If 'ignoratio Scripturarum, ignoratio Christi est' as St. Jerome says, we must seek to rediscover the lost art of Bible reading." We must let it permeate our lives, we must live it ourselves and then there can be no doubt that our lives will not only be inspired

by the Holy Scriptures, we shall also inspire others to seek in its teeming pages all that we have found therein, for those "who use this sealed book well, shall be pupils of God, men of the Spirit, wise and just, friends and heirs of God" (St. Pet. Canisius, "de verbi Dei corruptelis").

DISCUSSION

FR. HUGH STAUD:—After hearing so much from experts in Bible study it may be good to get a word, too, from such as are not specializing in it and thus get some viewpoints of the ordinary layman and ecclesiastic regarding this important branch of theological science. Some time ago while traveling on a train I fell in with a Catholic layman of ordinary education but who was a keen business man, and in the course of conversation we also discussed evolution and the Bible, which topic was then before the public on account of the Tennessee case. He told me: "Father, I never read the Bible; I'm afraid to; there are too many difficult things in that Holy Book which I can't understand and I don't want my faith shaken."

The Ascetic Study of the Bible.

I confess that I too may have occasionally used similar expressions, for instance: "I'm glad I am not a Bible student; I want to believe in the Bible as I did when a child." Though neither that Catholic layman's statement nor mine is anything to boast of, still it shows the attitude of some towards the sacred volumes. The Franciscan Educational Conference has this year chosen for its topic the Biblical studies. It is an important topic well worth our time and labor. We are hearing many expert opinions about curriculum, text-books, teaching, etc.; what I offer is not the suggestion of an expert, but expresses somewhat the viewpoint of the ordinary ecclesiastic.

We may distinguish a threefold Bible study: the scientific, theological, ascetic, according to the purpose one has in view. By scientific study I mean research and critical examination of the Holy Books merely for a better understanding of the text; by theological study, the use of the accepted Word of God for the proof and illustration of revealed truth; by ascetic study, the meditation on the Sacred Word for edification and progress in virtue and sanctity.

The first is the work principally of the scholar and expert who specializes; the second is the work of the theologian in dogmatic and moral theology and the allied branches; the third is the work of everybody who aspires after perfection, more especially the priest and religious.

This distinction, I think, will place in the right light the relative importance of Scripture study in its extent, purpose and bearing on other branches of theological learning. Strictly scientific study will be the occupation of few; the theological study must form the groundwork of the seminary curriculum; the ascetic study must ever occupy him who wishes to measure up to the maxims of revealed truth and to become conformable to the Divine Model exhibited to us in the Gospel.

The theological study of the Bible will be carried on in the ordinary course of dogmatic and moral theology and the allied branches of the major seminary. We find there most of the Bible texts that refer to the *credenda* and

agenda in order to obtain our supernatural end. This, in my opinion, comprises the very substance of the Bible study in our seminary curriculum. However, everybody will admit that a certain degree of scientific study will also be required in the ecclesiastic of our day. More especially because the very foundation of the Word of God is being shaken by the rationalists and modernists. Hence, Revelation itself, its fact, truth, inspiration, must be well established by thorough and deep study. It will therefore be necessary to have a general and particular Introduction to the Holy Books of the Old and New Testaments. A devout and quite comprehensive exegetical study of the Gospels, Epistles, and certain other Books will be desirable and necessary, particularly for the future preacher. Some critical study will also be in place. But I wish to utter a warning that our lecturers and professors should not go too far in this. The minds of our young seminarians are not enough matured for these difficult questions, and neither is their theological training sufficiently advanced to delve profitably into the numerous difficulties which puzzle the student. More particularly should things be omitted which are a real difficulty and cannot be solved clearly and convincingly. Far better to omit such things than to leave a doubt in the mind of the young student.

What is the use of creeping around in dark corners when so much is offered for our study and admiration in the bright sunlight of God's revealed truth?

The main difficulties and the current objections to the sacred text should be well treated and studied by all theological students. Texts that are frequently used should be well understood and correctly applied. But it will be impossible to be ready for all objections on the spur of the moment.

Some years ago I was sitting in a coupé of a German train where a Mormon regaled the passengers with the praises and teachings of the Mormon sect. I was in my Franciscan habit and so the Mormon probably thought he ought to give a little compliment to the Catholic Church in the presence of one of its ministers. He said the Church was all right as far as it went, but it was going wrong by not accepting all the revealed truth. Everybody looked at me to defend my Church, and so I asked him kindly to tell me which of the revealed truths the Catholic Church did not accept. He said the Catholic Church did not have the baptism for the dead which St. Paul requires in 1 Cor. 15, 29. He said: "Why don't you have yourself baptized for the dead?" Well, I own up to it, he had me cornered, because I neither knew that text nor the explanation of it. I remember I tried to answer something, but felt I was a poor champion of the Church through my ignorance of this text.

From the number of authors who in recent years have been placed in the pillory by the Church it might seem somewhat dangerous to be a critical and scientific Bible student. It cannot be denied that the steady perusal and frequent reading of rationalistic authors may have a pernicious influence on the mind of the reader. Gradually and imperceptibly false ideas are imbibed. It is an unwholesome atmosphere one breathes there. Great Catholic writers and scholars have been tainted and led astray by socialism, by modernism, by rationalism, on account of their associations and affiliations. We must be on our guard and always be guided by the teaching authority of the Church and a deep reverence for the traditional explanation of Holy Writ as handed down to us from the Fathers of the Church.

Every Franciscan teacher of Scripture should treat everything connected with the sacred text with great reverence. In this respect there is a vast

difference between the study of Scripture and every other study. It is holy ground we tread on.

What a difference between the various persons who go to the Holy Land! Some go as tourists, mere sightseers, critics; others are pilgrims who approach the holy places with prayer, awe and devotion. We must peruse the Scripture not as a mere study or reading; not merely scientifically and critically, but in awe and reverence, in the spirit of prayer, like devout pilgrims visiting holy places. This is the only correct way to study the Bible. Our teachers can do much to instill this right spirit into their students by word and example in treating and teaching the sacred text.

To recapitulate: extensive and specialized scientific study of Scripture will be the portion of experts; the theological study comprises the basis of the seminary training; the ascetic must be our occupation as good priests and religious all the days of our life in pious meditation and reflection.

I can say, if we are ascetic students of the Holy Bible after the example of the holy writers and preachers of our Order, then everything else will take care of itself and we shall be good priests, lectors, preachers, and religious.

FR. BERNARD CUNEO:—Father Alexis has told us truths that are well worth retelling. Still I should like to supplement his valuable paper by

Charity and Justice

touching on what seems to me to be the main teaching of the New Testament in so far as it runs through the Gospels and Epistles like a thread of gold—the golden rule of charity. Search everywhere in the Gospels and you will find that there is no other single command of the Savior higher than that of loving God and loving one's neighbor. This command is likewise given the utmost importance in the writings of St. Paul, St. Peter, and St. John.

Next to charity and akin to it in spirit is the virtue of justice. Justice and charity form the foundation of the ascetical teaching of the New Testament writings. On them are based the three pillars of detachment from the world, detachment from family life, and mortification of the flesh. These combined with personal devotion to the Savior form the essence of the perfection which Christ demands of all his followers.

PRESENT STATUS AND TREND OF BIBLICAL RESEARCH

FR. ROMUALD MOLLAUN, O.F.M., S.T.D.

Criticism in general is a method of investigation for the purpose of ascertaining the truth. It inquires into the character and reliability of all sources of information. It investigates the value of traditional opinions. It may be likened to a sifting or winnowing process for the purpose of separating the wheat from the chaff, truth from error, fact from fiction. In every department of science criticism has its place. It is necessary for all true progress.

There is no reason why the general principles of criticism, employed in all other branches of knowledge, should not be applied to Sacred Scripture. For the books of the Bible, having for their author, God, who can neither deceive nor be deceived, need not fear even the most critical analysis. Biblical Criticism may then be defined as the examination of the literary origins and historical values of the books composing the Bible, with the state in which these exist at the present time. It aims to give a clear and comprehensive view of the character of the Bible and of the actual situation out of which it grew; and from which alone it can be scientifically understood and interpreted. To-day we divide Biblical Criticism into two kinds; one of which is called "Lower," the other, "Higher Criticism."

The books of the Bible have come down to us in a great variety of copies and ancient versions showing more or less divergence of text. Lower or Textual Criticism studies these copies and versions with a view to arriving at the purest possible text of the sacred books. It seeks to restore, if possible, the original text of the Bible, the autographs of which have been lost. It concerns itself with the punctuation, letters, syllables, prefixes, suffixes, words, phrases, sentences, and even paragraphs of the sacred text. It makes use of the manuscripts of the Bible in the Greek and Hebrew originals, ancient translations into various languages, and the writings of the Church Fathers. Lower Criticism lays the foundation upon which the translator, the commentator and the higher critic must build.

The object of Higher Criticism is to enable the reader to understand Scripture rightly. To do this it helps very much to know who wrote the book, when, where, on what occasion, and for what class of persons the books were composed. It subjects to severe critical tests the accepted traditional views regarding the human authorship, the time and circumstances of the composition of the sacred writings in the light afforded by modern philological, historical, and archaeological sciences. It analyzes the documents with which it has to deal, determines their value, relative age and general credibility. It attains this object in a twofold manner, partly by external, partly by internal arguments. This is Higher Criticism in its orthodox and proper meaning and there can be no objection made against the use of it in Biblical studies.¹

The purpose of this paper is to acquaint us with present-day Bible studies, considered principally from the standpoint of scientific research. Since critics to-day study the Bible mainly according to the principles of Higher Criticism it will not be necessary to discuss Textual Criticism separately but it will be considered jointly with Higher Criticism.

In applying the above-mentioned principles of higher Biblical criticism Catholic and non-Catholic students differ not a little and a distinction should therefore be made between orthodox and heterodox, between Catholic and non-Catholic Biblical Criticism. It is advisable, then, to divide the paper into two parts, the first dealing with non-Catholic, and the second with Catholic Biblical research. A retrospective study of both, with a summary of the results which the application of their respective critical principles have effected, will place us in a position to judge what the future holds in store for non-Catholic and Catholic Biblical research work.

The critical methods of Bible studies, as they are pursued at the present time, can be traced back to the seventeenth and eighteenth centuries. Scientific Bible research was first cultivated by Catholics, and the forerunner and founder of Biblical Criticism was Richard Simon, a French priest, who lived from 1638-1712. He was the first to subject the general questions concerning the Bible to a treat-

¹ Cf. *Catholic Encyclopedia*, IV, Art. Criticism; Grannan, "Higher Criticism and the Bible," *American Quarterly Review*, 1894, 562-581.

ment which was at once comprehensive in scope and scientific in method. He made a serious study of the Pentateuch and by internal arguments arrived at the conclusion that the Mosaic books contained double narratives and variations of style. To Moses he ascribed only the composition of the legal portion, while the history of his times was composed by public annalists whom Moses had appointed, and whose various writings joined later to those of Moses, make up our present Pentateuch.

In the middle of the eighteenth century (1753) we find another Catholic, Jean Astruc, a French physician, making a special examination of the composition of Genesis. His conclusion was that because of the alternating use of the two names of God in the Hebrew Genesis, Moses had incorporated therein two pre-existing documents, one of which employed Elohim and the other Jahweh. Besides these two main sources, Astruc believed that Moses had also made use of ten minor sources which consisted chiefly of fragments.

Such was the beginning of modern Biblical Criticism. The novel views of Simon and Astruc excited much discussion on the part of their contemporaries. Their conclusions were bitterly assailed because it was thought that they were opposed to traditional opinions. The works of Simon were suppressed by royal authority, and both men were severely criticized.

I. NON-CATHOLIC CRITICISM AND THE BIBLE

While Simon and Astruc apparently took bold steps in the study of the Bible, it must be said in their defence that they continued to look upon Moses at least as the principal author of the works ascribed to him. But it was not long before non-Catholics began the critical study of the Bible with a view not so much to defend but rather to attack it. And soon Biblical research in its most objectionable features became bound up with rationalism. The impulse for the radical methods employed by so many non-Catholics in the nineteenth century was undoubtedly given by the eighteenth-century German rationalism. German rationalism in turn was influenced by the English deism and scepticism of the seventeenth century. These deists and sceptics must be looked upon as the first to introduce rationalism into Bible study. They maintained, for instance, that the Bible was part forgery, part

allegory; they attacked miracles and prophecy, discarded the supernatural, and made both the Old and the New Testament writings the object of their systematic attacks. Among these English deists we find such names as Blount, Shaftesbury, Toland, Collins, Woolston, Tindal, etc., and in Germany the fathers of Biblical rationalism were Reimarus, Lessing, Herder, Semler, etc.

NON-CATHOLIC CRITICISM AND THE OLD TESTAMENT

The pivotal problem of the Old Testament, and that around which all others center, is the Pentateuch problem, which deals with the origin, composition, and contents of the first five books of the Old Testament, to which is also added by many critics the book of Josue. Wherefore it is also referred to as the Hexateuch problem.

We may say that Astruc's study marked the beginning of the various systems of Pentateuch criticism that followed one another in rapid succession. By appealing to two pre-existing main documents and ten minor ones as the sources for the composition of Genesis, Astruc started what is known as the "Hypothesis of Documents" theory. His orthodox views, however, were discarded, and while he may be called the founder of this theory, non-Catholics developed it into a very radical and destructive system.

In 1780 the idea of Astruc was taken up by Johann Gottfried Eichhorn, the author of an Introduction to the Old Testament. He developed the view of Astruc and extended it to the whole Pentateuch. As stated above, Astruc retained, at least in part, the Mosaic authorship of Genesis. Eichhorn, on the other hand, rejected, almost in its entirety, the Mosaic authorship of the Pentateuch. He attributed some few compilations to Moses and declared the rest to be the work of a redactor living between the time of Josue and Samuel. This unknown author had collected material taken from the sources that Moses used and from other sources contemporaneous with Moses. For this reason Eichhorn is referred to as the first typical representative of modern Biblical criticism. He also was the first to use the term "higher criticism," employing it in the second edition of his Introduction appearing in 1787. Not satisfied with his criticism of the Mosaic

books he extended his methods to other portions of the Old Testament.

The theory of Eichhorn was accepted by some few men, the principal one being Karl David Ilgen. He proposed not two but three independent sources for the composition of the Pentateuch, two Elohim and one Jahweh. Their compilation was made by an author living after the time of Moses. Outside of Germany the hypothesis of documents found little acceptance.

A new hypothesis was advanced by Alexander Geddes, a suspended Catholic priest of Scotch origin. Geddes, who added the book of Josue to the Pentateuch, declared that these writings were

Fragment Hypothesis compiled from sources which were not documents of considerable length, but isolated fragments of varied origin and pieced together without a definite plan.

Their origin he admitted to be partly Mosaic and the time of their compilation he placed during the reign of Solomon. In 1805, J. S. Vater introduced this theory into Germany. It was also accepted by such scholars as De Wette (at least for a time), Berthold, Hartmann, and Von Bohlen. The fragment theory never gained much recognition and it was soon confronted by, and had to yield to, a new hypothesis.

This was given the name of Hypothesis of Complements, or Interpolations, or also the Supplement Hypothesis. It derives its names from this that it recognizes in the Pentateuch not the

Supplement Hypothesis blending of two or more independent parallel sources complete in themselves, but one primitive *Grundschrift*, or fundamental source. This funda-

mental source was the Elohim document, to which numerous additions were made by a later Jewish editor. Its author was De Wette and the theory was systematized by such men as Bleek, Ewald, Stähelin, Tuch and, in his first writings, Franz Delitzsch.

It was soon evident that this theory was unsatisfactory to explain the Pentateuch problem and some critics returned to the document hypothesis, proposing it in a somewhat modified form.

Later Document Hypothesis Gramberg distinguished an Elohim source, a Jahweh source, and a compiler. His views were accepted by Ewald and Stähelin. Hupfeld in 1853 found four documents in the Hexateuch, namely, the first

Elohim which comprised the priestly Code, a second Elohim, the

Jahweh source and a final editor. Knobel, Nöldeke, Schraeder, and others taught the same, each, however, advancing a different explanation. To none of these sources did these critics allow a Mosaic origin.

At the present day all these hypotheses enjoy only a historical interest, for all of them have been abandoned. This brief summary gives us an idea of the efforts made by non-Catholics to explain the problem of the origin and contents of the Mosaic books. In these hypotheses we recognize the seeds from which have grown the theory that to-day has practically received the recognition of all non-Catholic critics.

As an explanation of the Pentateuch problem scholars to-day propose the theory known as the Development or Documentary hypothesis. It had its first exponent in Edw. Reuss who propounded it to his students from 1834 onward. He argued that the history of Israel shows it to have have undergone a course of religious development. Through the influence of the prophets, monotheism slowly developed out of the cult of the tribal or national god, Jahweh, being sustained and strengthened in its progress by diverse ritual observances. About the time of Manasses or Josias, some eight centuries after Moses, the priests effected a centralization of these ritual worships in the temple at Jerusalem. Hence that which tradition represents of the religious system is but the outcome of exilic or post-exilic philosophico-religious speculation.

Heinrich Graf, a pupil of Reuss, worked out his principles in a scientific manner. He directed his attention not so much to the historical element of the Pentateuch but rather to the legislative portions which he studied in the light of general history of the Hebrew religion. The conclusions he arrived at were these. The Pentateuch or Hexateuch, is the result of a gradual growth, formed by the piecing or interlacing together of documents representing distinct epochs. Of these documents the oldest is probably the book of Jahweh, designated by J, and ascribed to the priesthood of Juda, giving us the history of Israel until its entrance into Canaan. It was composed about 850 B. C. Akin to this is the Elohim document, known as E, and composed probably in the northern kingdom about a century later. Its contents deal with the history of the Patriarchs to Josue. These two sources were

combined by a redactor into one work soon after the middle of the sixth century. Next appeared the law book, almost entirely embodied in our actual Deuteronomy and so styled D. It came into existence in 621 B. C. and was the organ and instrument of the prophetic reform under King Josias. It advocated the abolition of the sacrifices in the so-called high places and the centralization of worship in the temple at Jerusalem. Then followed P, the great document containing the priest-Code and dealing mainly with Leviticus. It was drawn up after the exile. The Law of Holiness or H which is also considered to be a part of P, treats principally of the contents of Leviticus xvii-xxvi and the program of Ezechiel xl-xlviii, and appeared about the fifth century B. C.

This ingenious hypothesis of Graf was proposed in a similar manner by the Dutch theologian, Abram Kuenen in 1869-1870, and skilfully elaborated by Julius Wellhausen, whence it is also known as the Graf-Wellhausen theory. Eventually other modern scholars distinguished two more characters which have been designated as L, the Laic source, and R, by which they refer to the Redactor or Redactors. The various sources again underwent transformation and these are marked by exponents of this theory as J¹, J², E¹, E². Therefore, according to the conclusions of the modern non-Catholic school of critics, the five books of the Pentateuch are not the work of the same author, Moses, nor were they written at the same time, but are the result of a long development lasting many centuries.

The question naturally presents itself as to the time when these different historical documents were combined into our present Pentateuch. In answer critics tell us that history has left no record

Time of of the time. But they assume that the work of
Compilation compiling was done in the fifth century B. C., and this for the following reasons. There was an urgent demand on the part of the people for a compilation of the tradition and pre-exilic history of the Israelites. Since, however, the Samaritans accepted the Pentateuch as a sacred book probably in the fourth century B. C., and since their hatred for the Jews waxed so strong, the followers of this hypothesis assume that the Samaritans would not have accepted the Pentateuch unless they had felt certain of its Mosaic authorship. Consequently a considerable time must have intervened between the compilation and

its acceptance by the Samaritans. So they conclude that our present Pentateuch was first presented in its completeness in the fifth century. Who the compiler or redactors were they do not venture to state. They tell us, however, that he performed his work of fusing the heterogeneous elements into one apparent whole so cleverly that not only the Jews after the fourth century but even Christ and the Christians during all these centuries believed that the entire Pentateuch was written by Moses.

What, then, are the principles upon which this theory is built? Two main ones may be distinguished and the rest may be explained through these. The first principle is the historical development of religion and the second the comparative value of internal evidence and tradition. According to the first principle the religion of Israel is but the result of a gradual evolution from Jahwehism to the monotheism strenuously preached by the prophets. In the Babylonian exile the Israelites were opposed to the Babylonian polytheistic state religion which had exercised upon them its influence of a universalistic concept of God. But the Israelites reacted against this, and the monotheism of Israel was the result. It is also clear that indirectly Biblical criticism of modern non-Catholics has been influenced to no small extent by the false evolutionistic principles of the philosopher Hegel. For his principles, when applied to religion, have aided in begetting a tendency to regard Israel's religion as an evolution from the polytheistic worship of the elements to a spiritual and ethical monotheism.

The second principle of these modern higher critics is that the internal evidence of literary criticism is of greater value than the evidence of tradition. Many present-day scholars begin Israel's history proper with Moses and regard the first part of the Bible, namely, from the creation to the time of Moses, as replete with contradictions, improbabilities, and impossibilities. Some even go so far as to consider all that which is recorded up to the time of David as fable and myth. Tradition is cast to the winds, and in its place there steps the subjectivism of higher critics. The critics teach that difference of vocabulary and style, double narratives of the same event, all point to different sources proceeding from different times and compiled by different authors. These tests are applied to nearly every book of the Old Testament with the result that all traditional beliefs regarding the authorship and

integrity of the book in question must be rejected, or, at least, modified. In the same book, they say, we may find myth, legend, and material of real historical worth. The human element in Scripture is given prominence and represented as clothed with the imperfections, limitations, and errors of the time of its origin. Since the critics look upon the Old Testament books as successive literary compilations the traditional authors are abandoned, and in their place we find as author the unifying labors of an unknown redactor or redactors. Their attitude is determined almost wholly by rationalistic and evolutionistic principles.

The arguments of extreme Pentateuchal criticism of the present day are mainly three: linguistic, contextual and historical. Dr. Schumacher² ably summarizes them as follows:

Arguments of Critics

A. *Linguistic Arguments*

It is declared by these critics that

- a) The use of the different names for God in the Pentateuch postulates different sources and different periods.
- b) Certain parts of the Pentateuch, e. g., P, H, D, show linguistic peculiarities and formulae which are not found in the rest.
- c) There are passages which speak of Moses in the third person, showing that the author is not identical with Moses.
- d) The vocabulary of P resembles that of the prophet Ezechiel, which points to Ezechiel as source for P.

B. *Contextual Arguments*

The text of the Pentateuch is supposed to contain contradictory elements, e. g.,

- a) In Ex. xx, 24 various altars are permitted, whereas in Deut. xii, 13-14 only one altar is allowed.
- b) Different sections contain different rules for the sacrifice, the priests, the Levites, and the feasts.
- c) There are double narratives and repetitions which exclude unity of authorship.
- d) The report of Moses' death at the end of Deut. precludes the authorship of Moses.
- e) Expressions like "up to this day" or "as it is still to-day" demand a later date of composition.

C. *Historical Arguments*

1. Regarding the religious cult of Israel, the critics suppose three different phases of development, which are said to be reflected in different parts of the Pentateuch:

- a) In the oldest times sacrifices could be offered anywhere, which is the standpoint of J and E.

² *Handbook of Scripture Study*, II, 13-16.

b) Ezechias and Josias abolished the provincial sanctuaries and centralized the cult in Jerusalem, a situation reflected by D.

c) After the exile the centralization of worship was completed, as seen in P.

2. It is asserted that before the exile no ritual law existed, but that it was introduced by Ezechiel. The Pentateuch, containing such laws, cannot therefore have been written by Moses.

3. The relation between the priests and Levites differs in D and P. The standpoint of P is exactly that of Ezechiel xxiv, but is here considered as a regulation for the future. Hence P seems to depend on Ezechiel.

4. There are various anachronisms, i. e., statements which could not be made until after the time of Moses. Thus Gen. xiv, 14, the town of Dan is mentioned, which received this name at the time of Judas. In Gen. xl, 15, Palestine is called the "land of the Hebrews," which was possible only after the conquest of Canaan by the Israelites.

A specimen example of what modern non-Catholic higher critics think of the authenticity and integrity of the Pentateuch is given us by Dr. S. Davidson in his "Introduction to the Old Testament." Against the traditional and conservative view that Moses is the author of the Pentateuch he has this to say: "Higher Criticism is better informed. There never was a Moses. The Pentateuch? The Higher Criticism has settled that. The Pentateuch is the patchwork product of a later age; a forgery palmed off upon the credulous Jews and on the equally credulous Christians." No books of the Pentateuch, judged by internal evidence, we are asked to believe, came from the pen of Moses. When the testimony of Christ is brought forward as recognizing the Mosaic authorship, we are informed that Christ was not capable of knowing the truth. Christ is supposed to have "shared the common views of the Jews in His day in regard to points ethically or doctrinally quite unimportant, and consequently it can be no irreverence on the part of us critics to deem ourselves in advance of Him in criticism and general culture."

To reject the witness of history in questions dealing with the origin and handing down of writings will, to quote the words of Pope Leo XIII, "but open the door to many evil consequences"

(Providentissimus Deus). The application of the principles of extreme or radical higher critics in non-Catholic circles, has produced in our day sad results. **Results of Radical Criticism** Scholars have become bold and confident in attacking and mangling the sacred books. What began with the Pentateuchal question has now become a contest covering the entire Old Testament. Such books as Judges and Kings are looked upon as

containing much that is mythical and legendary. Esther, Tobias, Judith, Jonas, and portions of II Machabees are often explained as mere stories of fiction with little or no historical background. The Psalms are described as religious poems of Israel and only a few of them as composed by David. The majority came into existence in post-exilic times. Isaias is but a compilation of prophetic messages widely separated in time and circumstances. Job is an epic; and Canticles, a pastoral drama. The book of Daniel is an apocalypse of the Machabean period describing history of the past and present under the semblance of visions of the future. The traditional conception of the Old Testament and of the religion of Israel in particular is thus literally turned upside down.

These results may be seen in the present Introductions, Commentaries, Encyclopedias, Lexicons, and in our Polychrome Bibles. We find the conclusions of the Development Hypothesis embodied in the Pentateuchal articles appearing in the Encyclopedia Britannica and the Encyclopedia Biblica and in the English edition of Gesenius' Hebrew Lexicon. The Hypothesis numbers many admirers in Germany, Holland, France, Great Britain, and the United States. It is popularized in our current non-Catholic Biblical literature and is hardly proposed any more as a theory but as a well established historical fact.

Extreme higher Biblical criticism then, to quote a recent work,³ "is nothing less than the demand that the certainty of Divine Revelation should go down before the uncertainty of human thought; that a fact of Scripture divinely revealed should give way to a scientific conjecture, and the word of Moses should yield precedence to a statement of a gentile Herodotus. Its leading principle assumed without any valid proof is that the narrative of any event beyond the power of nature is a myth, a miracle, an absurdity, and prophecy only a smart guess." These are the men with whom we must contend to-day, "the Rationalists," as Pope Leo calls them, "true children and inheritors of the older heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them." The Pontiff goes on to enumerate their tenets: "They deny that there is any such thing as revelation or inspiration of Holy Scripture; they see, instead,

³ *Christian Apologetics*, Devivier, II, 408.

only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories; the prophecies and the oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths" (Providentisimus Deus).

We must not think that radical criticism of the Old Testament won over all non-Catholic scholars. At all times in the modern discussion of the Old Testament problems there were representa-

**Conservative
Non-Catholic
Criticism**

tive non-Catholic critics who refused to accept the liberal conclusions of extreme criticism, and who refused to recognize the conclusions of the Graf-Wellhausen school. These men uphold the traditional views regarding the origin of the Pentateuch and of the other Old Testament books as well as the development of the religion of Israel. Relying more upon the arguments of history than upon those of internal evidence they are able to defend successfully the authorship and integrity of the Mosaic books. Among these may be mentioned Green, Hävernicks, Hengstenberg, Kiel, Rupprecht, Weber, König, Wiener, Redpath, Orr, Rawlinson, Trench, Hastings, Wilson, Baxter, and others. Especially in the last decade have non-Catholic students begun to lose faith in the Wellhausen school and its conclusions.

Conservatives take up the arguments of the extremists and show that the latter are swayed by subjective fancies and philosophico-religious prejudices. They believe that Old

**Arguments of
Conservatives**

Testament criticism has gone too far and that it must again accept the traditional view regarding the composition of the Old Testament books and of the origin of Old Testament religion. Conservative non-Catholic critics prove against the radicals that

a) A uniform thread of the same religious, ritualistic, and even linguistic element runs through the whole Pentateuch, so that the framework and substance of the work postulate one foundation and one authority, thereby overthrowing the very foundation of the Wellhausen school.

b) The varying use of Jahweh and Elohim in different sections proves only this much, that the one author of the Pentateuch employed different sources of the same time, not that different authors used sources of different times.

c) The linguistic peculiarities of the Pentateuch do not represent independent coherent units within the five books, but are sporadic.

d) The double narratives and repetitions are few and may be due to various sources, oral or written, of the same time.

e) The various rules for sacrifices, priests, feasts, etc., may be explained by later accommodations and additions.

f) The evolution of the religion of Israel is neither intrinsically probable, nor proved by any fact.⁴

Another argument that has greatly weakened the conclusions of radical critics is drawn from the excavations and discoveries that have been made in the ruins of Old Egypt, Assyria, and Chaldea during the last century. These have shown that the traditional views on the history of the religion of Israel and of the contents of many of the Old Testament books are well established and substantially correct. Listen to Professor Sayce of Queen's College, Oxford, who takes the modern critics severely to task in his work, "Higher Criticism and the Verdict of the Monuments," 1895. He writes: "Baseless assumptions have been placed on a level with ascertained facts; hasty conclusions have been put forward as principles of science, and we have been called upon to accept the prepossessions and fancies of the individual critics as the revelation of a new Gospel." He goes on to show how explorations have brought to light many inscriptions that confirm or illuminate the traditions, history, poetry, and prophecy of the Bible. Monuments and texts that have thrown much new light on what was previously but indistinctly known have been unearthed. The excavators and decipherers of the ancient monuments of the East have recalled from the graves, as it were, the great civilizations of the past. The result is that a reaction against extreme scepticism, to which the methods and principles of scientific research have led, has begun. Discovery has followed discovery, each more marvelous than the last and bearing more or less on the Old Testament records.⁵ "The Saturday Evening Post" in its issue of May 30th of the past month carried a lengthy article entitled "A Cloud of Witnesses" by Frederic van de Water. The author deals with just these remarkable discoveries that have recently been made in Egypt and shows how these silent witnesses directly testify against the radical conclusions of modern critics.

⁴ Cf. Schumacher, *Handbook of Scripture Study*, II, 16-20.

⁵ Much valuable information concerning excavations that have recently been made and their confirmation of Old Testament history is afforded by George Barton in his book entitled *Archaeology and the Bible*, Philadelphia, 1916.

All of which shows that the assumptions and preconceptions with which higher criticism started and upon which so many of its conclusions are built, have begun to tumble. The period of scepticism seems to have lived its time and a period of reconstruction is now beginning. As these discoveries go on we shall find that the old documents and the old history will be given back to us. Placing the records of the monuments and the records of the Old Testament side by side we notice that the former substantially confirm the latter and thus make the traditional opinions regarding the origin, authenticity, historicity and integrity of the Old Testament books more substantial and well grounded.

NON-CATHOLIC CRITICISM AND THE NEW TESTAMENT

We have seen that the English Deists introduced rationalism into Biblical research and that the German critics were influenced by them. Not satisfied with their attacks on the Old Testament, they also applied their radical methods to the writings of the New Testament. The first problems that were introduced into New Testament Biblical studies were doubts concerning the historicity and personality of Jesus Christ; then followed suspicion concerning the integrity and authenticity of the Gospels, especially the fourth; to these were gradually added the other New Testament problems.

Reimarus (1694-1768) suspected the honesty of Jesus Christ, accusing Him of being a deceiver and an impostor. Semler (1725-1791) questioned the authenticity of the New Testament books from a critical standpoint. He taught that Jesus and His apostles merely accommodated themselves to the ideas of their time and country. The Jews were looking for a Messiah, and Jesus palmed Himself off as such; He performed natural cures as evidence of His Messianic powers, and these the Jews looked upon as miracles. Paulus (1761-1851) held that the apostles and evangelists, when recording the supernatural and miraculous events of the life of Christ, were only recording their delusions and wrong conceptions, thus deceiving the people. Eichhorn and Griesbach, in the latter half of the eighteenth century, made attempts to explain the similarities and differences found in the first three Gospels, and thus they can be said to have started the modern discussion of the Synoptic problem, which was clearly

formulated in 1835 by Lachmann. These were the beginnings of modern non-Catholic criticism of the New Testament.

The nineteenth century witnessed the inauguration and development of the various schools of New Testament criticism wherein the different problems were treated according to the respective principles of each school. We may distinguish three important schools, the Extreme Radical School, the Tübingen School, and the Modern Critical School.

The Extreme Radical School recognizes as its author David Friedrich Strauss, whose "Life of Christ" which he published in 1835 marked a new departure of view and aroused much dis-

Extreme Radical School cussion throughout Europe. Strauss maintained that the Christ of the Gospels was but the outcome of the ardent Messianic hopes of the Jewish-Christians of the primitive Church. Jesus, they imagined, fulfilled the Old Testament prophecies concerning the coming Messias. Consequently the Jewish-Christians invested His personality and the whole tenor of His life with mythical qualities in which there was nothing but a bare kernel of objective truth. The Christ of the Gospels, who was a rabbi named Jesus and who possessed extraordinary powers, was created, if we would believe this school, by the Messianic hope of the Jewish-Christians. The composition of the New Testament writings, especially the Gospels, Strauss assigned to an indefinite time somewhere in the second century. Between this date and the death of Christ he placed the gradual formation of the legends and myths which are embodied in the New Testament. Regarding miracles this school held that they were natural events merely supernaturalized by the imagination of the disciples. Such and similar ideas are to be found in the writings of Renan, Bruno Bauer, Pierson, Völter, van Manen, etc.

The destructive methods of the extreme radical school called forth much criticism on the part of other rationalists. Toward the middle of the nineteenth century Ferdinand Christian Baur in-

Tübingen School troduced new ideas and became the founder of the celebrated Tübingen school of criticism, or, as the system is also called, the Tendency theory, which exercises some influence even to-day. In studying the origin of Christianity Baur arrived at the conclusion that the doctrine of the Church was formulated by degrees. The development of this

doctrine as well as the composition of the New Testament books he held to be the outcome of the disputes and compromises which the contentions of the Christians created during the first two centuries. He distinguished three parties or phases in the early Church. The Jewish or Petrine party which held fast to the Mosaic law and its legal observances and which believed that Christ had come merely to spread Judaism over the whole world. The Pauline party was started by St. Paul who firmly objected to the Petrine principles, maintaining that the Christianity founded by Christ was intended for Jew and Gentile. The result was a division in the early Church and bitter quarrels between these two parties. Each manufactured or falsified the greater portion of the New Testament to suit its own ideas and tastes. Then arose Gnosticism which became a common enemy to both parties. Immediate action was necessary to counteract the influence of this heresy and so both parties agreed to lay aside their differences and arrive at some sort of understanding. This produced the third party or the phase of reconciliation, according to which all New Testament books were then modified.

Baur declared that all the Gospels were unauthentic. That of St. Matthew was the work of the first party, and that of St. Luke was Pauline, and Mark's was the Gospel of reconciliation, since it assumes a partial attitude to both Jews and Gentiles. After the reconciliation of the two parties the Gospels of St. Matthew and St. Luke were modified, the former in favor of the Pauline, and the latter in favor of the Petrine party. The fourth Gospel appeared about 170 A. D. The only authentic records of the New Testament, according to Baur, are the Pauline epistles to the Corinthians, Romans, and Galatians. All that was supernatural in these New Testament works was of course rejected; the possibility of miracles and of revelation was simply denied. Paul was looked upon as the real founder of Christianity because in the long run his ideas triumphed over those of Peter, and he it was who framed the Christ of the New Testament.

Such radical conclusions have also found their way into the works of Zeller, Schweigler, Volkmar, Holsten, and others. Particular mention must be made of Hilgenfeld and Pfleiderer whose writings bring the destructive views of the Tübingen school down to the present day.

A reaction against such purely rationalistic deductions soon

set in. It was given its start by Albrecht Ritschl at one time an enthusiastic follower of the Tübingen school but who became one of its most bitter opponents. Ritschl subjected the New Testament writings to severe criticism in order to determine their origin and historical value and to see what impression the New Testament picture of Christ made on the individual soul. His opinions were systematized by his contemporaries and immediate successors. They are presented to us to-day by the modern critical school. The majority of present day non-Catholic Biblical critics have accepted the views of this school. In Germany it counts such names as Jülicher, H. J. Holtzmann, J. Weiss, Schmiedel, von Soden, Weinel, Wrede, Heitmüller, Clemen, Lietzmann, etc.; in America, Bacon, Briggs, Gould, Case, Burton, Torrey, etc.; in England, Cheyne, Bruce, Moffatt, Driver, Sanday, etc.; in France, Sabatier, Goguel, Loisy, etc. The foremost representative is Adolf Harnack.

Regarding the books of the New Testament this school believes that they must have originated much earlier than the Tübingen school would allow. It shows a tendency to go back to tradition in quest of evidence for the existence of our Gospels. Its followers hold that all the New Testament works were in existence at 110 A. D. They admit quite generally the authenticity of the second and third Gospels, the Acts, the Epistles of St. Paul to the Romans, Galatians, and the first and second to the Corinthians. But they deny, and they are pretty unanimous in this denial, the authenticity of the Gospels according to St. Matthew and St. John, the Pastoral Epistles of St. Paul, the Catholic Epistles, the Epistles of St. John, and the Apocalypse.

The problems that receive most attention from this school are the Synoptic problem, the historicity and integrity of the fourth Gospel, the life and work of Christ and the origin of Christianity. A few words on each of these disputed questions must suffice for the present discussion.

In regard to the synoptic problem, the modern critical school teaches that the only possible and practical solution of this difficulty lies in the acceptance of the well known two-source theory.

According to this theory, St. Mark is the groundwork of St. Matthew and St. Luke. Mark is therefore the first and main source. Critics also trace the synoptic

**Modern
Critical
School**

**Moderns
and the
N. T. Books**

**Synoptic
Problem**

Gospels back to the Logia, or Q source, which is supposed to be the common source of Matthew and Luke for their surplus beyond Mark. Whether Mark is to be considered as our canonical Mark or as a proto-Mark, or even a pre-proto-Mark with a final redactor or redactors, is disputed among these scholars. Matthew is regarded as a fresh edition of Mark, revised, rearranged, and enriched with new material. Luke's Gospel is also a new historical work, the result of a combination of parts from Mark with parts derived from other documents. The Logia or Q source furnished Matthew and Luke with the discourses of our Lord. In these various forms the priority of Mark over Matthew is accepted by Holtzmann, J. Weiss, Jülicher, Harnack, Moffatt, Bacon, Burton, Sir John Hawkins, Burkitt, Loisy, and others. The critical results of moderns concerning the Synoptic problem are contained summarily at least in "The Beginnings of the Gospel Story" by Benjamin Bacon which appeared in 1909, and in "Studies in the Synoptic Problem," edited by W. Sanday, which appeared in 1911 and which contains the opinions of members of the University of Oxford on the Synoptic problem.

A second question that vexes the minds of modern critics has to do with the origin, integrity, and authority of the fourth Gospel. As already stated the accepted opinion to-day is that the fourth Gospel was not written by St. John the Apostle. **Fourth Gospel** They incline to the view advanced by Harnack, namely, that the fourth Gospel was composed by John the Elder or the Presbyter, whom they believe to be distinct from the apostle. Concerning the integrity of the Gospel a great number of dislocations and interpolations are supposed to have taken place. The most important of these suppositions concern II, 13-22, the cleansing of the temple; III, 5, the Catholic addition to the reference to Baptism; VI, 51-59, the Eucharistic addition; chapters XV and XVI; chapter XXI, and the famous pericope adulterae, chapter VII, 53-VIII, 11. They likewise claim that the contents deal not with history but with the symbolism and the theological judgments of the anonymous scribe of St. John's school. He is supposed to have possessed a good knowledge of Christ which he made use of to ascribe to Him many deeds and discourses, which, in all truth, were never performed or spoken by Christ.

Present-day students experience much difficulty in explaining

the life of Christ and His deeds. Some few scholars ventured the statement that Christ never existed. Renan, Bruno Bauer, and others had spoken in disrespectful terms of the existence of Christ, but their opinions are adopted by only a few. Thus to William Benjamin Smith,⁶ an American professor of mathematics, Jesus Christ is nothing but an idea, an abstract being, who never had any personal existence. J. M. Robertson supposed Him to have been the hero of a semi-pagan, semi-Jewish miracle play. Kalthoff declared that Christ was only a fictitious person, a deified hero, who was credited with the foundation of a Church after the fact had been accomplished. Jensen taught that the Gospels are a Judaized version of the Gilgamesh epic. Drews thought that the stories about Jesus were invented to consolidate a mystical faith in Christ. Some others rejected the historical existence of Christ, basing their arguments on the lack of proof to be derived from the texts of the synoptic Gospels, and stating that the usual texts put forward are nothing else than the expression of the faith of the primitive Church and not authentic testimony.

But it can safely be said that the historical existence of Christ is well-nigh outside dispute at the present day. However, while the critics are willing to concede the historicity of Christ, they are loath to ascribe to Him that true history which the Gospels record, i. e., they minimize His historical character. Thus Dr. F. C. Conybeare⁷ asks us to believe that the New Testament gives us two distinct persons, the one real and the other fictitious. The real person he calls Jesus, the fictitious, Christ. Of the real Jesus we know very little excepting that He was born at Nazareth of Joseph and Mary; was circumcized and named Jesus; was baptized by John in the Jordan and being a successful exorcist, His followers thrust upon Him the prerogative of being the Messiah. The fictitious Christ was invented by St. Paul. Being an idealist he was liberal in his teachings concerning Christ, being an epileptic he was wont to dream and see visions. He it was that made Christ the world hero, otherwise He would have remained a mere human Messiah of the Jews. Men like Carpenter, Briggs, Bruce, Gould, Allen, and Moffatt, although supposed to represent the

⁶ *Der vorchristliche Jesu*, Jena, 1906.

⁷ *Myth, Magic and Morals*, London, 1908.

rather conservative views of non-Catholics, reduce the personality of Christ to little more than that of a perfect man. By severely testing the Gospel accounts and eliminating all that to their mind is not historical, very little that has to do with the absolute divinity of Christ remains. The character of the articles bearing on the life of Christ, which appear in the *Encyclopedia Biblica*, minimize His historicity and bring His divinity down to almost nothing.

The Christ that is given us by Harnack, Wellhausen, and Loisy differs much from that Christ-picture to which we are accustomed. They have so stripped the Christ of the Gospels in order to get to the real "Christ of history" that their Christ is become a mere shadow. The Christ of history which they discover after their critical studies is neither the Pauline Christ nor the Christ of the Catholic Church or of the Christian revelation, but a phantom Christ of a phantom Christianity. A collection of the many theories concerning the person of Christ is given us by Albert Schweitzer⁸ and Otto Schmiedel.⁹ A well-digested history of the various non-Catholic aspects of the life of Christ is presented by Dr. H. Schumacher.¹⁰

If, as has been seen, modern criticism casts doubts on the person of Christ it is only to be expected that it also endeavors to reject and explain away the wonderful works He performed. The spirit of the age in Biblical criticism, led on of course by the scientific trend, seeks for a natural explanation of even the most extraordinary phenomena. Some critics seek to explain miracles *psychologically*. Primitive man, they argue, lived among miracles; he expected them and he found them. Belief in miracles at the time of Christ was not a sign of piety but it was simply a most obvious and natural way of explaining any unusual event. Others again say that such apparently supernatural occurrences must be ascribed to the *ignorance* of the narrators who were not able to distinguish carefully enough. Thus they, not being scientific and sufficiently versed in the many unknown laws of nature, described something as miraculous when in

⁸ Von Reimarus zu Wrede, *Geschichte der Leben Jesu Forschung*, Tübingen, 1913.

⁹ *Die Hauptprobleme der Leben Jesu Forschung*.

¹⁰ *Handbook of Scripture Study*, III, 81-84.

truth it was the result of natural law. As an example they mention the miracle in John v, where the Evangelist ascribes the stirring of the waters and their consequent healing power, to the descent of the angel. A modern writer, they say, would merely speak of the pool as a medicinal spring, while to the Evangelist who was ignorant of these healing medical springs, the whole occurrence had the appearance of a miraculous event. So also the cures Christ effected merely show Him to have been a very successful chiropractor. They were not more surprising than the cures which present-day physicians are able to produce by physical means. Demoniical possessions, as recorded in the Gospels, according to moderns, are nothing more than neurasthenia, dementia, paralysis, in a word, hystero-epilepsy, all of which can be cured by a violent and sudden shock upon the nerves.

Still others seek a *natural* explanation for all miracles reported in the Gospels. For instance, when Christ used saliva in curing the man blind from his birth (John ix, 1-38) He was employing a popular medical remedy. The resurrection of Christ is explained as being but the natural issue of physical laws always at work. Other seemingly miraculous narratives are in reality, we are told, only *figurative* expressions. Thus at the death of Christ darkness, i. e., sorrow, spreads over all the earth; graves, i. e., the bonds of human misery, open; the veil of the temple, i. e., the separation between God and His people, is rent in two. Similarly the withering fig tree is a figure of the decaying Jewish people; the walking on the water and the stilling of the tempest are concrete representations of Christ's frequently used expressions to the people to have a great faith.

Harnack divides the Gospel miracles into five classes: a) those which are exaggerations of natural facts; b) those which are the result of the discourses and parables of Jesus or which are the projection of interior feeling into the outward world; c) those which were wrought to prove that the Old Testament was fulfilled; d) the miraculous cures produced by the psychic influence of Jesus; e) those that remain impenetrable and cannot be explained. The old rationalistic school explained many of the miracles of Christ naturally but left at least a supernatural substratum. The new rationalism accepts the bulk of the Gospel narratives as historical but explains the miracles as natural events misrepresented by the Biblical writers.

By removing all that is supernatural from the Gospels and by making of Christ merely a pre-eminent Son of God we are enabled to gather some information about the essence of Christianity as

**Essence of
Christianity**

it is taught by our modern contemporaries. Christianity, according to them, must not be identified with some fixed creed, some set of formulae past and gone. The new type of Christianity is scientific, ethical, social, and altruistic. It can hardly be religious. Therefore a historical Christ is no longer deemed necessary as a fundamental of Christianity. The Christ of the Christian conscience is the ever changing, ever shifting foundation of the new, dynamic, never fixed, ever evolving Christianity. Hence to be free of professions of faith, free of any determined law to be observed, free of the divinity of Christ, of Popes, Bishops and priests, of liturgy and sacraments—this is the pure Gospel, the essence of Christianity. All the rest is an abnormal after-birth; it is parasitical; it is only the historical outer shell. The Christianity claimed by the higher critics and the rationalists is then a queer religion indeed. Christ is honored by them as the best of men, yet He is accused of being the victim of a huge illusion by claiming divinity; He succeeded in deceiving not only the apostles and His contemporaries, but all mankind in general up to the present time. They worship a God who could not furnish Christ, His ambassador, with credentials, since the latter had no power to perform miracles. They have a religion with a moral law without sanction, without reward or punishment, with neither heaven nor hell; a revelation destitute of competent infallible interpreters, which everybody is at liberty to explain and understand according to his whims, owing to the unfettered use of private judgment. This is the essence of Christianity according to the modern critical school.¹¹

These are the summarized opinions of the critics belonging to the modern critical school. There are also some modern non-Catholic scholars who are more conservative and less radical in their judgments of the New Testament writings and problems. The modern conservative school is based on the principles of inspiration and revelation, though with a freedom incompatible with Catholic orthodoxy. It opposes likewise the rather liberal conclusions of the

**Modern
Conservative
School**

¹¹ Cf. Devivier, *Christian Apologetics*, II, 411.

critical school in regard to the person and miracles of Christ, preferring to see in Him the real Son of God and looking upon His miracles as being supernatural. It is more willing to base its arguments on tradition and does not depend wholly on internal evidence and the subjective principles of the individual in its discussions and studies of the New Testament problems. The men who belong to this school are to all appearances more sincere in their work, for their writings manifest a desire to revere, respect, and love the Sacred Scriptures as the Word of God handed down from century to century with only slight alterations and modifications. They are also prepared to accept the arguments of Catholic Scripturists, a trait which is hardly perceptible among the radical critics. While their members are but few when compared with those of the critical school, nevertheless some of the best modern scholars must be listed among the conservatives. A few familiar names are Godet, Theodore Zahn, Alford, Lightfoot, Salmon, Swete, Westcott, Schaff, Green, Wilson, Kyle, etc.

NON-CATHOLICS AND THE COMPARATIVE STUDY OF RELIGIONS

We now come to a problem of vital importance to-day, namely, that dealing with the history of religions. The enemies of supernatural religion are at the present time directing their most insidious attacks from this quarter. Exaggerating the well-known similarities existing among the various forms of worship and minimizing the greater parallel differences, rationalists seek to level down Christianity to a common natural fellowship with the historical ethnic cults. The Old and the New Testament are attacked and critics seek to find in both the outcome and the practice of what was borrowed from pagan cults existing before the beginning of Old and New Testament religion.

According to the ultra-critical school the entire Biblical religion, especially the Old Testament religion, with its teaching on the origin of the universe, the fall of man, the great flood, the angels and demons, sacrifice and priesthood, the worship of Jahweh, the idea of sin and penance, is ultimately traceable to the Babylonian world of thought. The parallels between some Old Testament narratives and a number of Babylonian stories are indeed striking. And the temptation is always strong

Old Testament and Comparative Study of Religions

to declare that the interpretation of the Biblical account must be made on the basis of its parallel in the Babylonian religion. Furthermore, these ultra-critics are not so much interested in the truth as rather in seeking confirmation for their self-sufficient and pre-possessed notions and for any evidence, whether useful or not, to show their hatred for the Bible and its religion. In the beginning of this century there was started that controversy known as the Bibel-Babel discussion. Delitzsch, Jensen and their followers contended that the Bible stories of the creation, fall, deluge and others, were borrowed by the Hebrews from Babylonia, where they existed in their pure and original form. Another theory which was advanced during this century and known as the astral myth theory is that of Stucken, Winckler, Jeremias, etc. According to these men the narrations not only of the Pentateuch, but of large portions of later books as well, represent in human guise merely the nature and movements of the heavenly bodies.

The Old Testament records are placed side by side with the newly discovered accounts of preceding nations and the conclusion is usually drawn that the Bible narrative is dependent upon the non-Biblical. And thus the Old Testament religion is declared to be but an evolution and a development of religious ideas of other nations. An excellent survey of the parallels between the Old Testament narratives and a number of Babylonian stories is to be found in Schumacher's "Handbook of Scripture Study," I, 171-180. Another good work in this field is Barton's "Archeology and the Bible" wherein the similarities between the parallels are noted and the differences also clearly pointed out.

The majority of modern critics pay more attention to the New Testament and the comparative study of religions. They seek to prove that the New Testament religion is the outgrowth of the

**New Testament
and Comparative
Study of Religions**

intellectual movements during the last centuries before Christ, and that there is no essential difference between New Testament teaching and pagan doctrines current at the time of Christ. Christianity is said to be merely one of the manifestations of that great religious movement which was developed in the Mediterranean world from the period of Alexander the Great up to the third century of our era. This system or theory may be designated either by the name of evolution or

syncretism, the former, because its main object is to interpret the doctrines and the institutions ascribed to our Lord and the Apostles in the light of an evolutionary progression, entirely natural in its make-up; the latter, because it claims that both the Apostles and our Lord derived the chief and even the fundamental elements of their teachings and rites from the pagan religions of the East, of Egypt, and of Greece, and out of them formed the most various combinations.

1. We may distinguish four chief varieties of this system. Thus some claim that Christianity is but the outcome of the combination of the paganism practiced in both the Greek and the Roman world. The religious ideas and institutions of the Greco-Oriental world are supposed to have passed over into Christianity. For instance, the Christian idea of the Eucharist is declared to be an imitation of the sacred meals which accompanied the mysteries of Greece and Rome; Baptism is but the echo of the rites of initiation practiced in these religions. The belief in a future life and the salvation of the soul are supposed to have been taken from these religions. The dogmas of the Trinity, the Incarnation and some of the episodes in Christ's life, such as His transfiguration, descent into hell and His ascension into heaven are all traced back to the Greco-Roman religions.

2. It is also asserted that Christianity and Mithraism have a common origin, at least in part, emanating from one or several of the old Asiatic religions. Mithra is supposed to be the mediator between God and man; he pledges the salvation of men by sacrifice; the ceremonies of Mithraism permit baptism and the keeping of fasts; its adherents are called brethren; in its priesthood there are men and women who vow a life of celibacy.

3. There are other scholars who have endeavored to explain the Gospels and the other books of the New Testament as so many borrowings from the religion of Babylon. The dogma of the Trinity, the resurrection of Christ, even His birth, private and public life, and the life of St. Paul are all looked upon as evolutions of Babylonian myths.

4. Finally we are told that Christianity was unduly influenced by the religion of Buddha because of some points of similarity between Christ and Buddha. Buddha, we are told, was conceived

miraculously of a virgin; the gods expressed their joy at his birth; a wise man repairs to the home of the child and prophecies a great future for him; when old enough Buddha forms his band of monks and sends them out upon missionary journeys.¹²

The life of Christ is drawn within the range of comparative mythology. These men find in pagan myths and legends parallels to the pre-existence of the person of Jesus Christ, to His miraculous conception and birth, to His offices of redeemer and divine legate, to His passion and death, to His descent into hell, His resurrection, ascension, His sitting at the right hand of His Father and finally to His second coming. Totemism, animism, tabooism and fetichism are the means whereby they build up all Christian religion. It is easily seen how they exaggerate the similarities and minimize the differences. Because of their prejudices and preconceived notions they come to the conclusion that the origin of the Christian religion with its rites and ceremonies must be traced to one or other of the pagan religions.

Such is the status of present-day Biblical research among non-Catholics. Since the latter fail to look upon the Bible as the inspired Word of God; since they do not hesitate to claim that it is replete with errors and that it contains not the narration of historical facts, but only a semblance of history clothed in the imagination of the writer; since the individual books are not the works of men who labored under the inspiration of the Holy Ghost; since the historic Christ must yield to the Christ of the Christian conscience, and since they have left of the Christian religion nothing but an imitation of other pagan beliefs and rites what, we anxiously ask, will such notions lead to?

TREND OF NON-CATHOLIC BIBLICAL RESEARCH

What is the trend of modern Biblical research? The effects of the radical principles and destructive methods practiced in the

¹² The literature in this field is immense. Some authors are Cumont, *Les Religions Orientales dans le Paganisme Romain*, 1909; Grill, *Die Persische Mysterienreligion im römischen Reich und das Christentum*; Reinach, *Cults, Myths and Religions*, 1912; Reitzenstein, *Die hellenistischen Mysterienreligionen*, 1910; Robertson, *Christianity and Mythology—Pagan Christs*, 1903; Clemen, *Christianity and Its Non-Jewish Sources*, 1912; Jeremias, *Babylonisches im Neuen Testament*, 1905; Karge, *Babylonisches im Neuen Testament*, 1913; Jensen, *Das Gilgamesch-Epos in der Weltliteratur*.

past are manifesting themselves in our present time, and the future for non-Catholic Bible studies is indeed alarming.

Inspiration is practically set aside and must give way to the results of historical criticism. Historical investigation, critics say, makes it impossible to draw a sharp line between the books of the Bible and other writings as respects their claim to divine inspiration. We have in the Bible

exactly what we find outside the Bible, so far as evidence goes, namely, some writings which allege that they were produced under the influence of divine inspiration and others which make no such claim. Consequently the writings of Martin Luther, Mrs. Eddy, any history of the world or any particular nation, may be as much inspired as the Sacred Scriptures. To Harnack, for instance, the doctrine of inspiration is only a theory. He boldly states that the doctrine of inspiration has at all times been taken too seriously as a question of dogmatics and on paper, and has, therefore, gained only a phantom existence. But he makes a very astounding admission when he writes that if the Bible be inspired, then "without the same divine assistance that created it, it is also uninterpretable." "Catholicism," he grants, "is, therefore, absolutely in the right in its claim that the power of interpreting Holy Scripture lies only in the Church, which alone has the promise to be led by the Holy Spirit into all truth."¹³ The view of old Protestant sects that the Bible is an inspired rule of faith which might be interpreted in the light of each individual's personal experiences or feelings has necessarily led to a broad rationalistic interpretation which places the Bible on a level with the ethical systems of the old pagan world.

A necessary consequence that follows upon the denial of the doctrine of inspiration is a denial of the historical value of the Sacred Scriptures and their absolute inerrancy. To-day, outside the Catholic Church, the veracity of Holy Writ means precious little. We see non-Catholics, even those whose profession and ministry are the preaching of the Word of God, declaring that the Bible is filled with misstatements of truth, misconceptions of doctrine and even deception. The purpose of the evolution of New Testament thought was to keep faith alive by deception. The statements of the New Testa-

¹³ *Bible Reading in the Early Church*, 1912, p. 9.

ment in matters religious are looked upon not as truth, absolutely guaranteed, but only as working hypotheses. The historical value of both Old and New Testament writings is denied, and it is admitted by non-Catholics that the authors of these writings erred and erred grievously in many things. So it happens that in textual studies many passages and even chapters are removed as unauthentic simply because they fail to measure up to the demands of the critics, or because they contain some statements which a present-day student thinks are unscientific, or again because the style appears not to be that of the accepted author. If there be a controversy, for example, between Genesis and geology, or some kindred science, these modern critics would hold with geology, for, as they say, a record left in the strata cannot be impugned by a poet of the pre-scientific age. Critics to-day give first place to their own preconceived notions and prejudices. Next in importance is internal evidence, which is followed by the findings of science and the testimony of history.

Evidence for this is abundant in our present-day non-Catholic Biblical literature, in periodicals, encyclopedias, Introductions, general and special commentaries, monographs, or in linguistic Bible studies.

Another sign of the times is the launching of an active campaign to instruct the public at large in Biblical rationalism. Heretofore the carefully prepared works of liberal higher critics were allowed to fall into the hands of only the well trained and purely scientific men. But the results were not forthcoming, for there still remained some men who failed to fall in line with the cocksure conclusions of extreme higher criticism. The theory-fact opinions were attacked and so effectively mistreated by the old traditionalists who refused to sacrifice the work of centuries for traditions established over night, that it became evident to these critics that they were losing ground. Consequently they decided to popularize their radical views and thus place them in the hands of the man in the street. This is what is being done to-day. The writers are trying to get away from the strictly scientific phraseology and are seeking to inject their poisonous opinions into the ignorant masses. Just a few examples.

**Popularizing
Biblical
Rationalism**

The latest attempt to translate the Bible into modern English

is that of James Moffatt of Mansfield College, Oxford. In 1913 there appeared "The New Testament: A new translation," which was published in a new revised edition in 1922. The purpose, we read in the preface, is "to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose." Moffatt retains the usual arrangement of the New Testament books, but he does so only "for the convenience of the general reader in the order of the English Bible." A few examples picked at random will permit us to see what liberties the author takes in his translation. The Magi in Math. ii are referred to as *magicians*. The promise to Peter, Math. xvi, is rendered: "Whatever you *prohibit* on earth will be *prohibited* in heaven, and whatever you *permit* on earth will be *permitted* in heaven." The institution of the Eucharist (Matt. xxvi, 26) is rendered: "Take and eat this, *it means* my body." Philippians ii, 6 has the usual Protestant reading: "Christ did not *snatch at* equality with God." Some of the translations may seem rather amusing to his readers. For instance: "Simon Peter threw off his *blouse*" (John xxi, 7); "the rest of the disciples came ashore in the *punt*" (John xxi, 8); "the *Realm* of God belongs to such as these" (Luke xviii, 16). In 1924 appeared his first volume of the new translation of the Old Testament (Genesis to Esther). Here the translator eliminates the term Jahweh and substitutes "the Eternal." In the chapters of Genesis dealing with creation, *bara* is always *formed*. The Garden of Eden he calls a *park*, and the ark of Noe is described as a *barge*. The second volume will probably be on the market very soon and will undoubtedly receive the same welcome and large sale as the first.

Paul Haupt's English translation of the Old and New Testament which has the reputed different strata of authorship indicated by various colors looks more like a printer's catalogue than the inspired Book of Sacred Scripture. Recently we were given a new translation of the Bible by Charles F. Kent, professor of Biblical Literature at Yale. His purpose is to be scholarly and up to the minute in all results of scientific investigations, which means that much is thrown out as unauthentic or changed because it is incorrect. It is amusing to find that all references to wine or any intoxicating liquor are eliminated and other forms substituted.

Elizabeth Czarnomska, professor of Biblical and Comparative Literature in Sweet Briar College, Virginia, edited in 1924 "The

Authentic Literature of Israel, Freed from the Disarrangements, Expansions and Comments of Early Native Editors." The work is to appear in two parts, the first part treating of the time of Israel from the Exodus to the Exile. As the title and subtitles indicate, the author purposes to rearrange the Old Testament books according to the new order which modern historical criticism, by its destructive methods, has attained, and to give her readers only that which is well authenticated. Consequently by following the results of the wiser modern generation, she presents a history which hardly reminds us of the sacred history of the Jewish people. According to her data, the Decalogue was the first to appear and that in 1220 B. C. Parts of Proverbs appeared during the next three centuries. In 850 B. C. the J document enters upon the scene and is followed in 750 B. C. by the Elohim document. Then a redactor combines J and E to which he adds his supplementary notes and edits it in 698 B. C. The finishing touches are put on by P. Simultaneously Isaias and Sophonias produce their poems next, and D is discovered in 621 B. C. Some more poems attributed to Jeremias and a few fragments by an unknown author complete the contents of the authentic literature up to the Exile. In fear and trembling we look forward to the appearance of part two.

A popular study in comparative religion made its appearance in 1923 under the title "Folk-Lore in the Old Testament," by James George Frazer, professor at Cambridge University, England. The discoveries of Babylonian and other tablets revealed certain parallels to the stories of the Old Testament and hence suggested to modern critics the conclusion that the Biblical revelation is but an evolution of more ancient faiths, legends and laws. The aim of Professor Frazer's new book, which is an abridged popularized edition of a three-volume work published in 1919, is to show the existing analogy between the faith and practice of the Jewish people as revealed in the Bible and the faith and customs of earlier races, whose history lays no claim to special divine guidance or protection. Frazer maintains that the Jewish sacred rites, sacrifices, laws and customs all find their analogy among primitives of every race and place. He looks upon the Jews as a race evolved by a slow process of natural selection from an embryonic condition of ignorance and slavery. It may be

granted that laws, customs, traditions and beliefs similar to those of the Jews have been found among all races. But does all this give radical critics the liberty to conclude freely that this likeness postulates dependence? It is only another indication of the results of higher criticism and the trend of modern radical research.

The Sunday supplement sections of our newspapers also carry on this dangerous new propaganda. Recently many Sunday editions contained an article entitled "The Miracle of the Draught of Fishes under Scrutiny of Science." The writer explains the miraculous account of John xxi, 2-11 according to the modern scientific principles. We are informed that recent investigations have disclosed the fact that pelicans prey on a species of fish which swim near the surface of the water in the sea of Galilee. By gouging out their eyes and thus rendering them helpless the pelicans blind these fish which cannot be eaten. Now that we have the scientific setting, the explanation of the miracle is easy. Peter and his companions seem not to have had a good eyesight and failed to notice such a school of blind fish swimming near the surface of the water. Jesus, standing on high ground on the edge of the shore, looks over the lake and sees such a school. He immediately directs the apostles to cast their nets in that direction with the result that all the blind fish are caught. A rather weak attempt to explain as a simple natural occurrence what the Bible plainly relates as a supernatural event. Yet such propaganda does much harm. The little pocket series of blue books published by the Haldeman-Julius Company of Girard, Kansas, are doing an untold injury to many an unwary and innocent reader. The price of ten cents per volume appeals, the style is simple and the contents oftentimes are sacrilegious and highly offensive. Renan's "Life of Christ," "The Words of Jesus," "Satan and the Saints," "Foundations of Religion," "Constantine and the Beginnings of Christianity" are just a few of the many dangerous pamphlets that are offered to the man in the street.

All these and more modern efforts are clear indications of the movement which is in progress in our day to make out the Bible to be nothing more than a piece of ordinary literature composed at various times by wholly unknown authors. The radical writers would ask us to pick up our Bible and read it in the same spirit as we would read one of Shakespeare's works, or a novel by Booth Tarkington, or a history of the late world war.

But undoubtedly the most deplorable result of the present modernistic trend in Biblical research is to be seen in the quest for the new Christianity which is fast destroying the non-Catholic sects to-day. All the world over men are asking the questions: Who was Jesus Christ and what of the religion He founded? What will be the religion of the future? In an article appearing in the "Atlantic Monthly" (January 1922) the Rev. W. R. Inge, Dean of St. Paul's, London, proposed to answer for his readers the following question: What type of Christianity is likely to be prevalent in the near future, "a religion of magic, miracle, and idolatry" (thus he terms the Catholic religion), or "a religion of personal conviction, based on conscience, reason, and spiritual communion with God?" The Dean thoroughly disbelieves in Catholicism as the religion of the future. According to him Catholicism corresponds to an idea of religion which was old before Christianity was young. The homage paid to the saints he considers to be nothing short of idolatry, while the miracles attributed to the Blessed Virgin and the saints make of Christianity a complete form of paganism. However, he fears that the Catholic religion with its magic, miracle, and idolatry, may continue to succeed for a time even in this advanced scientific twentieth century. The reason being because the average mental age of the adult is equal to that of a child, let us say, of fourteen years. Consequently men must be taught the new scientific methods and their mentality must be elevated.

When this happens men will throw off the monopolistic claims of the Roman Catholic Church. They will secularize the Gospel and then will find their real religion, which will be "a religion without dogma, without church, and without eschatology." This new religion will reject much that is contained in the Scriptures, because the Gospel is too unworldly, too ascetic; it regards prosperity as a danger, earthly ties as a burden; it is too democratic; it loves contemplation, poverty and solitude. The new religion will be humanitarian, entirely independent of Rome, and it will not conform to the articles of belief of any of the great reformed churches. But it will accept the moral teaching of the New Testament, and its devotional life, the Dean says, "will continue to have its center in the idea of the indwelling of Christ." Con-

sequently there will be no Church, no Bible, and not much of Christ. God will be adored, respected and obeyed according to one's personal experience, if He will be recognized at all. Virtue will be imitated as befits one's special convenience, or not at all.

Looking over the progress that religion has made in recent years among non-Catholics, one sees its physical growth and social activity, and a manifestation of greater interest on the part of men for things religious. But there is another side of the picture which presents the peril of the present-day situation. Throughout Christendom there is going on much discussion over the fundamental doctrines of the Christian religion. There are those who contend that the old religion with its tenets and practices can successfully function in this scientific age. Among others one notices the general trend toward the putting of things which are spiritual, supernatural and eternal upon the plane of the natural. It is being accomplished by inducing many ministers and teachers in educational institutions, in pulpits and elsewhere, to renounce the faith which they have professed and accept the views held by the enemies of religious truth. Upon these views they are seeking to build up the new Christianity along the lines which, according to their theories, should meet the conditions of the new age and usher in a new religious era. The new religion of to-day robs the Bible in part, if not in entirety, of its divine inspiration; robs Christ of the glory of the Divinity which is His from all eternity; denies the virgin birth; robs Christ of the qualities and attributes which make Him the Son of God and the Savior of the world. In other words the fight is on between the Fundamentalists and the Modernists.

Staying right at home we find such men as Bryan, Sunday, Straton, Bishop Manning and others upholding the contentions of Fundamentalism. Men like Fosdick, Faunce, Grant, Brown, Cutten and a host of others maintain the position of Modernism. The fight is going on in no one particular denomination of the non-Catholic churches but in all of them and it seems to be a fight to the finish.

The Fundamentalists emphasize five doctrines as the foundation stones of the Christian religion without which the Christian Church cannot continue to exist. They are: 1) Belief in an

inspired Bible, without error, and authoritative from Genesis to the Apocalypse. 2) Belief in the Virgin Birth of Jesus of Nazareth. 3) Belief in the atoning death of Christ on the cross for the sins of the world. 4) Belief in the bodily resurrection of Christ. 5) Belief in the second coming of Christ. The Fundamentalists contend that the claims of their adversaries would absolutely destroy the divinity of Christ and thus wreck the Christian religion. They argue that Modernism is nothing more or less than the culmination of the free-thought teachings of the last five hundred years, and that the Modernists are merely free-thinkers. They hold that Modernism is not a religion, but a movement against religion; that it does not believe in divinely revealed truth, but denies it. They denounce the whole Modernistic contention as being the natural fruit of centuries of Christian scoffing by rank infidels.

The Modernists have their counter arguments which may be enumerated as follows: 1) That the Bible is not inspired; that it is not free from error; that it contains myth and legend as well as history; and that, inasmuch as portions of it teach militarism, polygamy, witchcraft, and spiritualism, it is not authoritative throughout. 2) That Jesus' birth was natural and not supernatural. 3) That Christ's death on the cross was not of atoning value for the sins of the world. 4) That Jesus did not rise bodily from the dead. 5) That there will be no literal, visible, bodily return of Christ to this earth. They claim that the Fundamentalists are believers in what they know is contrary to common sense, science, human knowledge, human reason, and divine revelation.

That this quarrel is causing much discussion can be seen by the frequent references to it in the daily papers, magazines, and other periodicals. It is a fight of extreme importance for non-Catholic Christianity. As it is stated in a recent non-Catholic publication, "Old Time Religion," this struggle "means as much to the world to-day as the birth of Christ meant to it nearly two thousand years ago. The result is going to be one of two things. The Christian religion as our fathers believed in it, is going to be swept from the earth, or it is going to be more firmly rooted. . . . If the Fundamentalists win the day, there will be joy among the angels. If the Modernists win, the devil will go on a holiday,

for it will mean that the adversary will have accomplished nearly two thousand years after Christ what he failed to accomplish when the Master was on earth in the flesh."

Witness the stir caused in 1923 by Dr. Grant of the Anglican Church when he declared that he preferred to study the life of Christ from the testimony of those who associated with Him and not from the testimonies of St. Augustine and later theologians who made of Christ what He was not. The result of his study of Matthew, Mark and Luke taught him that Christ when on earth did not have the power of God and that the story of the virgin birth was neither believed nor taught in the early Church. The belief in the doctrine of miracles Dr. Grant calls "religious radicalism and clumsily camouflaged infidelity." The Genesis account of Adam and Eve, their fall, etc., Grant sneers at as something wholly fabulous and mythical. Fables have no place in religion and since the former and other Biblical narratives are fables they must be abandoned. We live in an age, according to Grant, when we must be governed by scientific authority.

Disbelief in the divine power of Christ is common among university-bred clergymen. Many universities to-day, and some non-Catholic theological seminaries included, are hotbeds of materialism and rationalism. Only a few years ago the President of Colgate University, Dr. Cutten, addressing a group of students in the Union Theological Seminary, New York, questioned the importance of the Virgin Birth, scriptural inspiration, and other orthodox dogmas. In his opinion people must be taught to think and judge for themselves in matters religious, and consequently we need no ecclesiastical authority. The divinity of Christ he denies and Catholics are accused of introducing belief in the Virgin Birth and the Immaculate Conception "to hedge Jesus about with divinity."

Two months ago Bishop Brown, who had been convicted of heretical doctrines a few years before, was again before the public, and in a talk on "My New and Old Faiths" renewed his former radical and rationalistic opinions. The old churches, the bishop says, "are trying to function in a new age, in this scientific world, with certain theories as to the nature of truth which that world has long since discarded." He renounces the supernatural and believes it is all only symbolism. He has lost his concep-

tion of God so much so that to-day "God is but the symbol of the law of nature, even as Santa Claus is but a symbol of the love of parents." He therefore rejects the idea of a conscious, personal God and makes the concept of God nothing more than that of the Pantheists. His God "is the law of all nature, by which matter and force eternally co-exist and co-operate in the evolutionary processes which manifest themselves in the phenomenal cosmos." He must also deny, as a natural consequence, the divinity of Christ, His birth from the Blessed Virgin and His sacrificial death upon the cross. The New Testament writings he declares to be wholly unauthentic.

The one hundred and thirty-seventh general assembly of the Presbyterian Church in the United States was held just one month ago. It was stated by the highest authorities that the very foundation of this church was at stake. Here the Modernist-Fundamentalist controversy was hotly discussed. The result was the withdrawal of many Modernists, under the leadership of Dr. Fosdick, who sought a broader liberality in church doctrines. For these men and their new church but one thing is essential in Christianity, and that is "discipleship to Jesus." Each individual, they insist, must be allowed freedom in matters of religion and must not be hampered by ecclesiastical laws or authority. The new Christianity which will result will be a mass of free-thinkers, free-livers, and self-sufficient beings who are a law unto themselves, who formulate their own creed and rite and moral code.

These are but a few instances of what Biblical research has come to in our century. Truly, Pope Leo XIII, must have had these in mind when he wrote that the errors of modern criticism are tossed into the world as the results of the "newly-invented free science, a science, however, which is so far from final that they are perpetually modifying and supplementing it." "And there are some of them," to continue the Pontiff's words, "who, notwithstanding their impious opinions and utterances about God and Christ, the Gospels and the rest of Holy Scripture, would fain be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such an honorable name their rashness and their pride" (*Providentissimus Deus*). This is the trend of Biblical research as we find it developing to-day.

To summarize present-day Biblical criticism as it is practised

among non-Catholics, we see that the conclusions of the latter are based on entirely false principles. When the object of scientific research and the glory of scientific claims accomplish nothing more than to cast doubt on the Word of God as it is revealed in the Bible, and to discredit its truths and to destroy its authority, then we must doubt the sincerity of such critics and hesitate to give any credence to their claims. To hold that scientific progress must take precedence over the divinely revealed Word of God, to deny the authenticity of entire books of both the Old and the New Testaments, and this on merely assumed grounds, to eliminate from the Scriptures all that borders on the miraculous and that claims to be supernatural, to refuse to accept the testimony of Christ Himself, whether for His divinity or for the authenticity of the Bible, to reject as narrow and unscientific the statements of tradition that can be traced to very early times—all this means that modern non-Catholic Biblical research must be prepared soon to meet a decided backset. Just as these would-be scholars mutilate the Old and the New Testament because of prepossessed prejudices, so also must their own theories be prepared to be divided and abandoned because of lack of historical argument and sound criticism. To refuse to accept inspiration of the Bible and to accuse the authors thereof of falsifying their statements, either deliberately or through ignorance, will only serve to bring on more divisive criticism, inconsistency in interpretation, lack of faith, and the practice thereof. These students of the Bible need an authority to guide and direct them; an authority to interpret and explain for them, and until they are willing to acknowledge and accept such an authority they must continue on towards ruin. They must hold, as Leo XIII expresses it, “that God, the Creator and Ruler of all things, is also the author of the Scriptures, and that, therefore, nothing can be proved either by physical science or archaeology which can really contradict the Scriptures” (Providentissimus Deus).

II. CATHOLIC CRITICISM AND THE BIBLE

Since the Sacred Scriptures were written under the inspiration of the Holy Ghost and have, as a consequence, God for their author, and since they have been committed to the Catholic Church

The Catholic Church and the Bible

for their safe-keeping and correct interpretation, it is proper to study Catholic Biblical criticism in the light of and alongside of the admirable laws and regulations whereby this same Catholic Church so ably fulfils her imposed duty. This does not mean that Catholic scripturists are prevented by Church legislation from studying the Bible along critical lines. On the contrary, as Pope Leo XIII pointed out, the Church has by her constant encouragement and assistance in early times, in the Middle Ages and in modern times, expressly desired her children to take up the scientific study of the Scriptures. And the results have been, as the Pontiff shows, that "eminent scholars have carried on Biblical studies with success, and have defended Holy Scripture against rationalism with the same weapons of philology and kindred sciences with which it had been attacked" (*Providentissimus Deus*). The Catholic Church has the highest regard for, and welcomes what is termed higher criticism. And orthodox higher criticism, as we know, is that broad criticism which is based, not on gratuitous assumptions, arbitrary rules and philological subtleties, but on a thorough knowledge of philosophy and dogmatic theology, on familiarity with the original languages of the Scriptures and of the cognate idioms, on history, ethnology, archaeology, and profound scientific research.

While basing their teaching on the inspiration and inerrancy of the Bible, Catholic critics are willing to accept in a large measure the literary and historical conclusions reached by non-Catholic workers, provided these conclusions can be sufficiently substantiated, and provided they are based on sound critical principles. But no Catholic scholar has claimed autonomy or complete independence for criticism, all proceeding on the principles that criticism cannot validly and must not lawfully contradict the established dogmatic teaching of the Church. When it happens that a Catholic critic oversteps the bounds of criticism, the Church is quick to exercise her authority in demanding of him complete submission to her mind and judgment.

The works of radical non-Catholics always met with opposition on the part of Catholic students, who took up the defence of the integrity, authenticity and veracity of both the Old and the New

Catholic Bible Schools Testament writings. It has happened that some Catholic scholars, in utilizing modern methods of Biblical research, lost sight of the correct principles which must guide Catholic students. As a consequence they arrived at conclusions which were not in perfect agreement with the teachings of the Church. Others there were who stoutly maintained that Catholics should make no concessions whatever for fear of jeopardizing Catholic principles. Consequently in both Old and New Testament studies as pursued by Catholics we may distinguish two classes or schools. To the first belong those who assimilate too freely the theories and fancies of non-Catholic criticism, and they are termed *Catholic progressives*. To the second class belong those who hold firmly to the traditional views of the Church, and who do not grant anything unless it be conclusively proven and in harmony with Catholic principles of criticism. These latter are called *Catholic conservatives*.

Catholic Criticism and the Old Testament

When German rationalism of the nineteenth century produced those various theories on the Pentateuch problem, Catholics throughout the world, but especially in France, began the scientific study of the same problem. Toward the end of the century, Lenormant, a distinguished French Orientalist, took up the study of the Pentateuch and declared the traditional unity and authorship for the Pentateuch no longer tenable. He admitted as demonstrated that the fundamental sources of the first four books of the Pentateuch were a Jahweh and an Elohim document, each inspired and united by a final redactor. He also believed that the earlier chapters of Genesis contained mythical and legendary elements. It can easily be seen that the basis of his literary analysis was supplied by the conclusions of non-Catholic higher criticism, up to that time unaccepted, at least publicly, by any Catholic scholar. But the Church was vigilant and just three years later Lenormant's work was placed on the Index. About ten years later (1892-1893) Alfred Loisy stepped from the ranks of sound Biblical scholars and pleaded for more liberal methods in Catholic Bible studies. In various articles which appeared in a short space of time he asserted the right of Catholic science to treat critically the general

aspects of Holy Scripture and also its interpretations. As a result of such studies Loisy rejected the absolute inerrancy of the Bible, while holding to its total inspiration. In regard to the Old Testament he concluded that the author of the Pentateuch was not Moses and that the first chapter of Genesis was unhistorical.

The discussion of such questions on the part of Catholics, and the liberal views which others besides the two above mentioned accepted, occasioned the encyclical, "Providentissimus Deus," by Pope Leo XIII, on Oct. 18, 1893. Therein the Pontiff clearly stated in general terms what the Church held and what she condemned, and he took occasion to warn those Catholics "who are led astray into fallacies and imprudent novelties." Among these fallacies and novelties Leo included the wholly unwarranted concessions which some Catholic writers were making to rationalistic criticism. Thus he condemned the exclusive use of internal arguments

**Providentissimus
Deus**

as contrary to correct principles of criticism. It is clear, he writes, "that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation." He warned Catholics against admitting any error in the Bible and declared that inspiration was incompatible with error. And those, he states, "who maintain that error is possible in any genuine passage of the sacred writings either pervert the Catholic notion of inspiration or make God the author of such error."

These admonitions checked the Catholic progressives. But the Graf-Wellhausen theory was just at that time making notable gains in non-Catholic circles, and Catholics were busy examining into the arguments of these critics. One of these was Father Lagrange who became so imbued with the conclusions of the new theory that in 1897 he defended a literary analysis and an evolution of the Pentateuch which were substantially identical with the Graf-Wellhausen hypothesis. Others there were who declared, for instance, that in the first chapter of Genesis one should not look so much for the strict history of the world and of mankind as for a religious and philosophical account of that same history. They found in the Genesis narration, only a little historical truth

interwoven with the religious and philosophical convictions of the author.

The Church perceived the danger and called attention to the liberal methods which some Catholics were pursuing in Biblical studies. In a letter addressed to the Minister General of the Order of Friars Minor, Nov. 25, 1898, Pope Leo took occasion to note again the evil influences of radical criticism. Ten months later, Sept. 8, 1899, he addressed an encyclical letter to the Archbishops, Bishops, and Priests of France in which he warned against the dangers of the modern tendencies in critical Bible studies and also against an excessive admiration for rationalism on the part of many Catholics.

On Oct. 30, 1902, the same Pontiff issued the encyclical "Vigilantiae," chartering the new Institute of the Biblical Commission and outlining a course of solid Catholic Bible study. Such action

Creation of the Biblical Commission

on the part of the Holy See being necessary because the causes which had prompted the "Providentissimus Deus" "are still persistent and more serious." The duty of the Commission was "to effect that in every possible manner the divine text . . . be shielded not only from every breath of error, but also from every temerarious opinion." The main point to be attained by the members of the Commission "is that Catholics should not admit the malignant principle of granting more than is due to the opinion of heterodox writers, and of thinking that the true understanding of the Scriptures should be sought first of all in the researches which the erudition of unbelievers has arrived at."

Some Catholic critics, in order to solve difficulties of the Bible, especially those occasioned by the first chapters of Genesis, had asserted that in such texts *tacit* or *implied* quotations had been

Decisions of the Commission

entered from documents written by a non-inspired author. Against these the Commission directed its first decision of Feb. 13, 1905. It was declared that Catholics may not make such appeals excepting when it can be proved by solid arguments that a) the sacred writer really does cite another's sayings or writings, and b) he does not intend, in so doing, to approve them or make them his own. On June 23rd of that same year the Commission decided that Catholics may not hold that the books of Holy Scripture sometimes set forth, under the guise and form of history, a par-

able or an allegory. The only exception being the case where it can be proved by good arguments that the writer did not intend to give a true and strict history.

These answers did not attain their immediate purpose among many progressive Catholics who, in their Pentateuchal studies, came to conclusions which were opposed to traditional opinions and which agreed more or less with the views of radical criticism. Scholars such as Hummelauer, Gigot, Barry, Peters, and especially Von Hügel and Vetter were making concessions which the Church could not approve of. They rejected, it is true, the system of a natural evolution of Israel's religious history, acknowledged a supernatural revelation, miracles, prophecies and the inspiration of the Pentateuchal books. But they limited the extent of inspiration and failed to explain it correctly; held primitive history as true in substance but not in all that it relates; distinguished in the Pentateuch various sources, all of which were collected by Esdras. The history from Adam to Abraham they believed was written at the time of Judges; the legal part of the Pentateuch had Moses for its author, while the historical sections were collected by the priests. The points upon which these progressives agreed in general were these: a) they held the composite texture and progressive formation of a number of the sacred books and abandoned the traditional unity of authorship; b) they allowed a theological and moral development in the Old Testament; c) they admitted an extensive tacit insertion of popular traditions and written sources which contained historical statements.

These admissions by some Catholics made it plain that there was need of more direct legislation in regard to the much-disputed Pentateuch problem. Therefore on June 27, 1906 the Biblical Commission in a special decision demanded of all Catholics a belief in the Mosaic authorship of the first five books of the Old Testament. It further declared that by Mosaic authorship is meant that Moses was the principal and inspired author and that he had adapted written documents or oral traditions and had even entrusted the composition of the work to persons who rendered faithfully his own thoughts, wrote nothing contrary to his will and omitted nothing.

This decision necessarily modified the attitude of some Catholic

scholars, and it was hailed in most quarters as a most important norm for the explanation of Pentateuchal difficulties. Many critics who had inclined toward rationalistic views made their submission to the Church. Others, however, continued in their novel ideas, arguing that the Commission had no binding force. They expressed doubts about the historicity of some parts of the Bible, notably the first three chapters of Genesis; they distinguished between popular and critical history on the one hand, and a higher history on the other. The former was supposed only to relate facts, the latter only judged and interpreted the historical materials of the popular and critical history. Only this higher kind of Biblical history, they said, could lay claim to inerrancy resulting from inspiration. Again, it was taught that the only sure way to safeguard Biblical inerrancy was to draw a distinction between absolute and relative truth. Biblical inerrancy means, so some thought, that the Bible is always truthful relatively, not necessarily in the absolute sense of the word. Applying these dangerous principles to the early chapters of Genesis, progressives admitted for instance, that the double and apparently contradictory creation report is the result of an implied or tacit citation on the part of the author; that the stories of our first parents in paradise, their fall, the deluge, etc., were unduly influenced by a popular tradition and by Babylonian myths or legends; that some passages which appear to be hard to believe in their literal sense may be given an ideal and symbolic meaning. Not satisfied with the application of such principles to the Pentateuch, some Catholics studied other Old Testament writings and obtained similar radical results. So it was claimed that the first and second book of Kings (Samuel) contained double reports of the same incidents and that the books were compiled from several documents placed alongside each other. Similarly the prophetic character, authenticity and unity of authorship of Isaias were attacked and also the authorship, time of composition and character of the Psalms were disputed.

Such views were condemned by several decisions of the Commission. On June 28, 1908, it was decided that the prophecies in Isaias are real prophecies and not narratives composed subsequent to the events they speak of; and that Isaias must be considered to be the author. On June 30th of the following year, it

was declared that the first three chapters of Genesis must be accepted as history, and that the explanation of these events by recourse to allegory, legend or symbolism is not permitted. Further, certain parts of these chapters, such as the creation in time, the special creation of man, the formation of the first woman from man, the state of original justice of our first parents, their temptation, fall and promise of a future Redeemer must all be accepted as historical. Almost a year later, May 1, 1910, the Commission decided in favor of the antiquity and genuineness of the titles of the Psalms as well as for the Davidic authorship.

Owing to the fact that some Catholics still refused to accept these decisions as final and to subject their views to the judgment of the Church, Pius X found it necessary to silence them by issuing the *motu proprio*, "*Praestantia Sacrae Scripturae*," under date of Nov. 18, 1907. "We observe," His Holiness wrote, "that some persons, unduly prone to opinions and methods tainted by pernicious novelties, and excessively devoted to that principle of false liberty, which is really immoderate license, and in Sacred studies proves itself to be most insidious and a fruitful source of the worst evils against the purity of the faith, have not received and do not receive these decisions with a proper obedience." To make clear the mind of the Church and to settle once for all the doubts of such men, the Holy Father declared "that all are bound in conscience to submit to the decisions of the Biblical Commission, which have been given in the past and which shall be given in the future, in the same way as to the Decrees which appertain to doctrine, issued by the Sacred Congregations, and approved by the Sovereign Pontiff." So solicitous was Rome for the welfare of the Bible and its correct interpretation that Pius added the punishment of excommunication upon all who would contradict or be so rash as to defend the propositions, opinions, or teaching condemned in these or other decisions or Biblical decrees.

Such is the brief history of the recent progressive movement in Old Testament studies among Catholics. Studying this movement side by side with the conduct of ecclesiastical authority, it is evident that the Church is ever faithful to her charge to look after the safe and sound interpretation of Holy Writ and to protect it from being disrespected and mutilated. It would be an

injustice to many of the progressive critics to accuse them of intentionally abandoning the traditional opinions and the conservative position held by the Church. But the best explanation for their conduct seems to lie in this, that in their eagerness to defend the Scriptures and to explain to non-Catholics the correct views, they were misled. The history of the past quarter century has shown that, with but few exceptions, Catholics have willingly and humbly submitted to the voice of the Church when she called their attention to novel ideas and propositions to which they had subscribed. They retracted their false statements, corrected their mistaken notions, and recalled their works from the book market, thus manifesting a spirit of respect and loyalty toward the Church, and the desire to see the Scriptures remain free from all misconceptions.

Progressive Catholic Scripture scholars were outnumbered at all times by those who constantly adhered to the principles which alone can be the guide for Catholic writers. Conservative criticism, as it is practiced by Catholics, does not mean **Conservatives** a blind and reactionary adherence to old traditions but an adherence which is able to offer scientific reasons for its conclusions. Catholic conservatism unflinchingly holds to the traditional views handed down from the Church Fathers, and looks to the Church for the final explanation of Biblical difficulties.

The arguments of the progressive school of Old Testament criticism have always met with bitter opposition by Catholic followers of the conservative school. These latter have combated their opponents with arguments drawn chiefly from the irreconcilability of the new views with the Catholic dogmatic tradition of inspiration and inerrancy as witnessed, they say, in the New Testament, the Fathers, the teachings of the Councils of Trent and the Vatican, and particularly the encyclicals of Leo XIII and Benedict XV. **Arguments of Conservatives**

Conservatives prove that Moses is the author of the Pentateuch by bringing forth the evidence contained in other Old Testament and in the New Testament books; by appealing to the tradition of the Samaritans, Jews, and the early Christian Church. By internal arguments they show that the author was well acquainted with the geography of Egypt and reported details with an exactitude that suggests an eyewitness who must have been Moses.

They also prove that the Pentateuchal books clearly reveal a uniform historico-religious system permeating the entire narrative from the beginning to the end. After an introductory account of the origin of the universe and of mankind, the different books proceed to prove, illustrate, and emphasize the providential privileges accorded to Israel by Jahweh from the beginning of its history to the crossing of the Jordan. The various books are interrelated and presuppose one another. Thus Exodus is the sequence of, and presupposes Genesis, in particular the history of Joseph. Chapter i of Exodus is the continuation of Gen. xvii, 16 where Abraham received special promises. Leviticus, with its laws of worship is again linked to the legislation of Exodus, especially from Chapter xxv on. Numbers contains a further illustration of these laws, whereas Deuteronomy elucidates all the laws contained in the former four books. This essentially uniform plan, conservatives argue, demands one author for the substance of the books. Even in the language of the five books a certain identity can be traced. A good summary of these arguments is found in Schumacher, "Handbook of Scripture Study," II, 9 and 22-25.

A few of the principal adversaries of the advanced conclusions of the progressives are such well-known critics as Delattre, Fontaine, Fonck, Murillo, Mangelot, Hetzenauer, Kley, Kaulen, who insist also upon a strict interpretation of the decisions of the Biblical Commission. A more liberal interpretation of these decisions is allowed by Hoberg, Selbst, Holzammer, Höpfl, Schöpfer, etc.

Catholic Criticism and the New Testament

In the province of New Testament higher criticism we find an equal if not a greater amount of interest displayed by Catholics than in that of the Old. But we also find that many Catholics in their critical studies of the New Testament were too quick to accept the assumed conclusions of rationalism, and as a consequence, we have *progressive* and *conservative* New Testament criticism.

Dr. Leopold Fonck, in an article entitled "Streifzüge durch das Gebiet der neuesten Evangelienforschung,"¹⁴ in vehement

¹⁴ *Zeitschrift für katholische Theologie*, 1904, 545-570.

language took to task some of the modern Catholics who held erroneous views and rationalistic tendencies concerning the first three Gospels and the Synoptic problem. Fonck showed that men like Calmes, Lagrange, Batiffol, Rose and others thought that the third Gospel was not written until after the year 70 and that there was even some argument for the composition of the first and second Gospel after this date. They also believed, as Fonck declares, that Mark together with the Logia document served as the principal sources for the composition of Matthew and Luke. In regard to the contents of these writings, especially those dealing with the deeds and words of Christ, they admitted only a historical background, the rest being the result of the vivid and active minds of the Evangelists, none of whom wrote as eye-witnesses. Some verses and sections of these Gospels they even suspect of being unauthentic. Fonck accuses these scholars of employing the same methods in their critical investigations as non-Catholics, namely, the almost exclusive use of internal evidence and their own subjective notions.

No little wonder then that these men and others also expressed views concerning the synoptic problem which endangered Catholic traditional opinion. For they were willing to grant the probability of Mark's being the first Gospel, thus sacrificing the traditional order as well as the commonly accepted view that Matthew and Luke were independent writings, in the composition of which, each Evangelist had his own aim and purpose in view. The Biblical Commission was not hasty in its pronouncement against such unorthodox opinions, for it was only in 1911 and 1912 that the definite view of the Church was declared.

On June 19, 1911, the Commission decided that the first Gospel is historically true and integral and that it was written before the time of the destruction of Jerusalem in the Hebrew dialect by St. Matthew. On June 26, 1912, the Commission ruled that Mark is the author of the second Gospel, and that he used as sources the preaching of Peter and other trustworthy sources, either oral or written. Concerning the third Gospel it was stated that its author was Luke, who used the preaching of Paul and other oral or written sources. The time of the composition of these two writings must be placed before the year 70, and their contents must be accepted as history.

In particular reference to the synoptic problem the Commission declared first that, provided the authenticity and integrity of the synoptic gospels, the substantial identity of the Greek gospel of Matthew with its primitive original, and the traditional order of time, are maintained, it is lawful in explaining the similarities or dissimilarities to dispute freely about all the varying and opposing opinions of authors and to appeal to hypotheses or oral or written tradition, or even to the dependence of one on the other or on both that precede. It declared secondly, that no Catholic may freely advocate the hypothesis known as the two-source Theory, which strives to explain the composition of the Greek Gospel of Matthew and the Gospel of Luke mainly by their dependence on the Gospel of Mark and on the so-called collection of "Sayings of the Lord."

In regard to the fourth Gospel some Catholics showed a leaning toward that which was novel and pernicious. Trying to answer the difficulties proposed by radical criticism concerning the authenticity, historicity and integrity of this gospel, a few Catholic students went entirely too far. The lead was taken by Loisy. When still a Catholic, he held that the fourth Gospel was not the work of St. John the Apostle, but was probably written by one of his disciples who might be identified with John the Presbyter. He also taught that this Gospel did not embody a strictly historical narration, but that its contents were allegorical or symbolical. Refusing to retract such statements his books were placed on the Index and he himself was excommunicated.

In the article already referred to, Fonck takes up the studies of progressive Catholics and the fourth Gospel up to the year 1904. He proves that Batiffol, Lagrange, Calmes, Rose and others minimize the historical value of the fourth Gospel. They accept, he says, the assumed theory of radical criticism, that the fourth Gospel is a mixture of original, historical words and discourses of Christ, together with the idealizations and further imaginary developments of the mystic John. These Catholics hold that John knew of a few historical facts from the life of Christ, and these he enlarged and developed as he saw fit. By reducing the historicity of the Gospel to a minimum, these same critics express doubts concerning the proper interpretation of some of the contents. For instance, John v, 3-4 is looked upon as a pious gloss

which a copyist had unwittingly carried over from the margin into the text. The stirring of the water and its subsequent healing powers are not explained as supernatural but as the result of the sudden release of the subterranean heat which set the surface of the water in motion and freed the metallic salts that made the bath curative. The walking on the waters and the multiplication of the loaves by Christ are given a typical interpretation by these men. The raising of Lazarus and the cure of the man born blind are likewise given a symbolical meaning with a vague historical background.

But this time the Church did not wait long to inform such supposed-to-be children that they were wrong in their conclusions. On May 29, 1907, the Biblical Commission decided that Catholics must hold John the Apostle to be the author of the fourth Gospel, and that the contents of this Gospel are not allegorical or doctrinal symbols but historical facts.

One should think that such definite declarations would settle all difficulties for Catholics, but the late Father Walter Drum, S.J., in his "Biblical Studies,"¹⁵ severely criticizes some who still continue in their rationalistic opinions in spite of the decisions of the Church. Among them he enumerates such familiar names as Baron von Hügel, Canon Barry, Dr. Scannell, and Father Martindale, S.J. Von Hügel, who wrote the articles on St. John and the Fourth Gospel for the eleventh edition of the *Encyclopedia Britannica*, declares most of the Gospel to be allegory. He also holds that neither John the Apostle nor John the Presbyter wrote the Gospel, but an Ephesian Christian of Judaeo-Alexandrian formation. The miracles of the fourth Gospel are referred to as "signs" and are interpreted as being symbolical.

In spite of the injunctions of the Holy See and the decisions of its Biblical Commission, modern progressive ideas are still rife among some Catholics. This can be gathered from the latest Biblical encyclical, "Spiritus Paraclitus," of Benedict XIV, issued Sept. 15, 1920. The Pontiff laments the fact that there are still children of the Catholic Church "who in their own conceit either openly repudiate or at least attack in secret the Church's teaching." He classifies them as:

**Recent
Progressive
Views**

¹⁵ *The Homiletic and Pastoral Review*, Vol. XXI.

a) Those who distinguish between what they call primary or religious and secondary or profane elements in the Bible. They claim that the effect of inspiration, namely, absolute truth and immunity from error, are to be restricted to that primary or religious element.

b) Those Catholics who allow of a "relative form of truth" in the Bible. They hold that the historical portions of Scripture do not rest on the absolute truth of the facts, but merely upon what they call relative truth, i. e., what people then commonly thought.

c) Those who insist that the Bible does not relate genuine history but that the writers simply adopted the false views current at their time, or that they were ignorant of the truth.

d) Those who still try to hold that we may admit "implicit quotations" or "pseudo-historical narratives" or "kinds of literature" in the Bible, such as cannot be reconciled with the entire and perfect truth of God's word.

There still are Catholics, the Pope continues, who "refuse to allow that the things which Christ said or did have come down to us unchanged and entire through witnesses who carefully committed to writing what they themselves had seen or heard. They maintain—and particularly in their treatment of the fourth Gospel—that much is due, of course, to the Evangelists who, however, added much from their own imaginations; but much too, is due to narratives compiled by the faithful at other periods. The result, of course, is that the twin streams, now flowing in the same channel, cannot be distinguished one from the other. Nor thus did Jerome and Augustine and the other Doctors of the Church understand the historical trustworthiness of the Gospels."

The vigilance of the Church in safeguarding the Bible is made manifest in the decree of Dec. 12, 1923. On that date the Sacred Congregation of the Holy Office proscribed, condemned, and placed on the Index, with all its versions, the "*Manuel Biblique ou Cours d'Ecriture Sainte à l'usage des Séminaires*," edited by Vigouroux, Baczek, and Brassac. The reasons that prompted this action are made known in a letter addressed by the Congregation to the Sulpician Superior on Dec. 22, 1923. The work is condemned because it is not in agreement with the prescriptions laid down by Leo XIII in the encyclical, "*Providentissimus Deus*," concerning the inspiration and the absolute inerrancy of the Bible,

and because of false methods employed by Brassac who, neglecting the evidence of history gave prominence to internal evidence.

Passing from the retrospective study of Catholic progressives to that of the New Testament conservative school we may say with Pope Leo XIII that "as in the past, so at the present time, the

Conservatives Church is never without the grateful support of her accomplished children." "For there is nothing," to continue the quotation, "which We believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth than to see it boldly proclaimed by learned and distinguished men" (Providentissimus Deus). It may safely be asserted that the dominating spirit of the twentieth century among the greater number of Catholic Scripturists has been and continues to be strict adherence to traditional opinions, constant abiding by the principles of correct Catholic criticism, and an able defence of the Catholic position.

In their critical studies of the first three Gospels these conservatives keep aloof from the dangerous views of non-Catholics and reprove those Catholics who accept some of the unproven and merely assumed conclusions of the radicals. Basing **Synoptic** their arguments principally on the external evidence **Gospels** of history and employing as confirmation the arguments derived from the contents of these books themselves, conservative critics conclude that because of this constant and uniform testimony, the Gospels must have and actually did originate at least before the destruction of Jerusalem took place. In regard to the Synoptic problem they conclude that because of the explicit and clear testimony of the early Fathers, it is incorrect to hold that Mark's was the first Gospel and that Matthew and Luke depended upon him. Examining the arguments of radicals more in detail, conservatives show that the "Logia" of Papias is equivalent to Gospel and not some collection of "Sayings of Jesus." They further prove that there is an identity of plan and structure to be found in all three Gospels, and that the differences which occur are much exaggerated and not of such importance as to argue against the traditional views.

The defence of the Fourth Gospel has been taken up no less ably by conservative Catholics. In this field they start out by

proving from external testimony that St. John the Apostle is considered to be the same as John the Presbyter and that **Fourth Gospel** because of the many statements of early Fathers, this same St. John is also the author of the fourth Gospel. The dislocations and interpolations which modern criticism discovers in this Gospel are shown to belong to the original writing because the most ancient MSS. as well as the clear witness of history always considered them as integral. Taking up the historicity of this Gospel, they argue that, because of the author's aim, which was to illustrate and vindicate the divinity of Christ from His own deeds and words, it must be held that what John relates is history and the actual discourses of Christ, not the imaginings of the Apostle. They look upon the Gospel not as a mere historical outline which is clothed in metaphors, symbols and allegories by the author, but as history in its entirety.

The main conservative scholar to-day is beyond doubt Fr. Leopold Fonck, S.J. Other well-known authors are Belser, Sickenger, Dausch, Meinertz, Steinmann, Tillmann, Fouard, Schanz, Bardenhewer, Schäfer, Pope, Callen, Schumacher, and Drum, S.J. The excellent articles of the last-named scholar, which appeared monthly in the "Ecclesiastical Review" and in the "Homiletic and Pastoral Review" until the time of his death in 1922, served as good material in the preparation of this paper.

Rome and Orthodox Higher Criticism

That the Catholic Church warmly recommends the exercise of criticism according to sound principles, unbiassed by rationalistic presuppositions, must be evident from all that has been said. That she must condemn undue deference to heterodox writers and any conclusions at variance with revealed truth has also been made plain. It now remains to examine more in detail the attitude which the Catholic Church assumes in regard to the critical study of the Sacred Scriptures.

The real beginning of greater interest in Biblical studies in our times must be attributed to the encyclical, "Providentissimus Deus," of Pope Leo XIII, wherein the principal methods that Catholics are to employ in defending the authority of Holy Scripture are contained. "To prove, to expound, to illustrate Catholic doctrines by legitimate and skilful interpretation of the Bible is

much; but there is a second part of the subject," the Pope says, "of equal importance and equal difficulty—the maintenance in the strongest possible way of its full authority." Around this second part the contest rages to-day, and the clergy especially are urged to take up this work to defend the Bible against the modern attacks.

The means of defence, His Holiness tells us, are mainly three, and the first of these is the study of Oriental languages, which in these days is much pursued and extensively employed by radical criticism. Catholics immediately responded to the call of the Holy See and entered with fervor the field of languages. Since that time they have made extensive studies, deciphering Phenician and Hittite inscriptions, busying themselves in the study of Assyrian, Babylonian, Sumerian, Coptic, and Hebrew literature. The results of their researches have in some cases completely changed the assumptions and unproven theories of non-Catholic Oriental scholars. Distinguished students are Hyvernat, Vogels, Vaschalde, Butin, and the Friars Maurus Witzel, O.F.M., Anastasius Schollmeyer, O.F.M., and Hilaire de Barenton, O.M.Cap. Their names are familiar to Orientalists either for their general works or for their special monographs.

The second means of defence is the study of natural sciences, because as Leo states, "we have to contend against those who, making an evil use of physical science, minutely scrutinize the sacred book in order to detect the writers in a mistake, and to take occasion to villify its contents." The Catholic student should show that these facts of natural science, which investigators affirm to be now quite certain, are not contrary to the Scripture rightly explained. But he must always bear in mind, that much which has been held and proved as certain has afterwards been called in question and rejected. Pursuing such principles Catholics have overthrown many hypothetical theories by making thorough and careful studies of the problems in question. An example is Father Kugler, S.J., who diligently studied Assyrian and Babylonian astronomy and astrology.¹⁶ He

¹⁶ Sternkunde und Sterndienst in Babel, Assyriologische, astronomische und astralmythologische Untersuchungen. I Buch: *Babylonische Planetenkunde*. II Buch: *Babylonische Zeitordnung*, I Teil, Münster, 1909.

has conclusively proven that our opponents are wrong in fundamental assumptions. Some had declared, for instance, that the characters and stories of pre-exilic Old Testament narratives were taken over from Assyria and Babylon, and were merely sun-myths, moon-myths and star-myths. Thus Jacob turned out to be only a Babylonian moon-god; his four wives were four phases of the moon; his twelve sons were the twelve lunar months. In due time, all this was brought into the New Testament narratives. Father Kugler has demonstrated that these radicals established their whole explanation of Babylonian mythological religion upon an ignorance of Babylonian astronomy and astrology. The investigations which he made have demanded the conclusions that the Babylonians could not possibly have had so accurate and precise information of these sciences as these rationalists give them credit for.

The third means of defence, according to Leo, is a better understanding of history, "because there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations, and other illustrative subjects, and whose chief purpose in all this too often is to find mistakes in the sacred writings and so to shake and weaken their authorship." In this field Catholics excel perhaps more than in the other two, for articles and monographs on questions of Biblical history and especially the history of religions are abundant. French Catholics, in particular, deserve much praise for the noble defence they have made for the origin and dogmas of Christianity. They have taken up the arguments of non-Catholics and have demonstrated by solid and sound proof that Christianity, although it may have many things in common with other religions, is by far superior in all respects and in its very origin to any cult or belief of mystery religions.

Recognition must be given also to religious orders who, above all others, have labored faithfully in these three fields. The Dominicans, Benedictines, Jesuits, Assumptionists, Franciscans and others did much to promote Oriental language study, the natural sciences, and the study of history.

Mention must likewise be made of the successful results Catholic scholarship has achieved in Christological studies. Critics tried

to make Christ a participant by excellence in the divine agency for the enlightenment of man, but denied to Him the supernatural origin implied in the doctrine of the Incarnation. Catholics ably contradicted these arguments and made it clear that Jesus Christ is the Son of God from all eternity. It will be sufficient to mention the special treatises on the life of Christ by Lepin, Fouard, Maas, S.J., Elliot, C.S.P., and the recent work by Fr. Hilarin Felder, O.M.Cap. The appearance in 1923 of an English translation of Papin's *Life of Christ* has been termed the literary sensation of the day. Some reviews of it have been praiseworthy while others have been very critical. Quotations are from Protestant versions and characteristically Catholic passages are omitted in the translation. The translator has taken undue liberties with the work.

Added interest was given the critical study of the Bible when Leo XIII determined to institute the Biblical Commission. In his letter, "*Vigilantiae*" (Oct. 30, 1902), he calls upon the men who were to form this Commission to acquaint themselves with all the Biblical questions, giving the greatest care to the study of philology and the kindred sciences, and keeping themselves abreast of the progress of the day. It has been pointed out how these men went to work and what the results of their labors were. It goes to show that Rome was never opposed to higher critical study of the Bible, as long as it was practiced along correct and proper lines.

Another landmark showing the attitude of Rome toward Biblical studies was the foundation of the Biblical Institute. The encyclical, "*Vinea Electa*," of Pope Pius X, issued on May 7th, 1909, established the institute for Biblical studies.

The object of this institute was to be the following:
Biblical Institute 1) to safeguard the Catholic faith in the inspired character of the Sacred Scriptures, as handed down by a divinely conducted tradition in the Catholic Church; 2) to promote the arts and sciences which throw new light on the interpretation and understanding of the Sacred writings; 3) to settle, authoritatively, disputed or mooted points of authenticity and interpretation; 4) to solve difficulties in exegetical matters; 5) to establish centers of Bible studies and scholarships for the purpose of promoting interest in the Holy Scriptures; 6) to publish and print works of

Biblical research. The members of the faculty were to be chosen from the most learned Scripture scholars of every nation.

The works that have proceeded from this institute are of the highest scholarship and deal with special problems of both the Old and New Testaments. In all these books the pervading spirit is that of true conservatism in religious science, and they are the works of men at once expert as critics and orthodox as theologians. The leader of all these men is Fr. Fonck, S.J., who was also honored as the first Rector of the Institute. In the work "*Primum Quinquennium Pontificis Institutionis Biblicae*" together with a collection of "*Documenta ad Pontificiam Commissionem de Re Biblica spectantia*," Rome, 1915, Fr. Fonck gives a good survey of what the school has accomplished and shows that the Institute is fulfilling the purpose of its foundation. An American Friar, Rev. Othmar Hellmann, O.M.C., enjoys the distinction of having been among the first students from the United States to obtain the degree of Doctor of Sacred Scripture from the Institute, the title of his dissertation being "*De Chronologia Libri Regum*," Rome, 1914.

A third important document on Scripture study is the latest Biblical encyclical, "*Spiritus Paraclitus*," which Benedict XV issued on Sept. 15, 1920, commemorating the fifteenth centenary of the death of St. Jerome. The Holy Father commends those Catholics, "who, with the assistance of critical methods, seek to discover new ways of explaining the difficulties in Holy Scripture, whether for their own guidance or to help others." He goes on to show that we must learn to-day, after the example of St. Jerome, to love the Bible and to have the greatest respect for its authority. The need of real Biblical training is more necessary to-day than ever before, and consequently clerics and priests should take advantage of the Biblical Institute in Rome and pursue a course of studies there because, as the Holy Father says, the experience of the past ten years has shown that the Institute has proved a great gain to the Church.

The results of this interest in Biblical studies are seen in the large number of Catholic Introductions, Commentaries, both general and particular, translations, monographs on special Biblical

Biblical Publications problems, and periodicals. Several excellent Introductions have appeared in the English language within the last few years. Seisenberger's, Pope's, Grannan's, Schumacher's, and Simon's, all offer to Catholic students sufficient material for a thorough and complete study of Bible introduction, based on safe and sane criticism. The Latin Introductions of Simon, C.S.S.R., and of Höpfl, O.S.B., also offer good matter for Catholic students. Our Catholic commentaries in English, German, and French show an equal degree of high scholarship and sound criticism.

It has been recognized and generally admitted that we stand in need of a new translation of the Bible in English. The Westminster Version of the Sacred Scriptures, which is being published

Translations by the Jesuit Fathers in England, has received flattering reviews but also harsh criticism. The main objections made against this translation are that some volumes rarely refer to Catholic commentators and frequently to the works and very words of non-Catholics. Fault is also found with it because the annotations and footnotes, which, as Canon 1391 prescribes, should be drawn chiefly from the holy Fathers of the Church and from learned Catholic writers, are lacking in a few volumes.

It is true that the Douay Version has endeared itself to clergy and laity, yet the complaint has frequently been made that a better English translation of the Bible is still something to be desired. Since 1911 no less than five German translations have appeared, and the other modern tongues can also boast of recent translations.

Several good Catholic periodicals have been begun in this century. Pope Pius X had directed that the Biblical Institute should begin the publication of periodicals wherein only Scripture topics

Periodicals should be treated so that Catholics in general would have directive norms and could keep pace with Biblical progress throughout the world. In response, the Institute published in 1920 the first number of the "Biblica," whose special features are scientific investigations of general Biblical matters by the foremost Catholic scholars. The following year the first number of the "Verbum Domini" made its appearance. It is a monthly publication and is to be of practical aid to priests. It furnishes such information regarding Scriptural subjects, as the clergy require for practical purposes. It holds a place inter-

mediate between "Biblica" and "Orientalia," the latter devoting its pages mainly to the scientific study of Oriental languages, excavations, and inscriptions.

In the German language there are three periodicals which deal ex professo with Biblical matters, namely, "Biblische Studien," "Biblische Zeitschrift," and "Biblische Zeitfragen." Of importance also for Bible students are the "Zeitschrift für katholische Theologie," "Theologische Quartalschrift," and "Theologie und Glaube," in all of which there appear from time to time excellent articles on current Bible questions. The Dominican School at Jerusalem publishes the "Revue Biblique," which contains much of interest as well as of importance for students of the Bible, whether for scientific or practical purposes. Up to the present we cannot boast of a Catholic Scripture periodical in the English language. But it is hoped that the appeal of the Holy See will soon be answered in the form of a good English periodical for which there is an urgent need.

Our very gathering here, where we are treating the subject of Holy Scripture exclusively, marks the interest that is being manifested by the Franciscans in the higher study, correct interpretation, and proper use of the Bible. In 1921 the English Catholic Scripturists gathered at Cambridge, where they held the Catholic Bible Congress, in honor of the fifteenth centenary of St. Jerome. Its further purpose, as the introductory address stated, was to contribute to the right interpretation, defence, and pious meditation of Holy Scripture. The papers selected were important and relevant, dealing with such topics as Inspiration, the Mosaic Law, the Prophets, Christ in the New Testament, the Organized Church in the New Testament, St. Jerome the Interpreter, and the Genesis of a Myth. The first edition of "The Religion of the Scriptures," as the collection of papers was called, was soon exhausted and a second revised and enlarged edition was prepared. Surely a healthy sign of the interest it created.

All of which is practical proof that the Catholic Church is fostering orthodox higher criticism. By encyclicals, decrees, and letters she has urged her children to take up the critical study of the Bible for the purpose of defending it against the attacks of the enemy, of solving some of the difficulties, and of explaining better some of the obscure passages. Not only has she urged her children to do this, but she herself has set the example.

We need spend little time in demonstrating that Catholic Biblical criticism is widely different from that practiced by non-Catholics. Our retrospective study has shown that Catholics have diligently pursued Biblical research from the standpoint of higher criticism. But they have not started with the same principles, nor followed the same methods and consequently have not arrived at the same conclusions as did the non-Catholics. The modern status of Biblical research among Catholics is that of strict adherence to the principles laid down by ecclesiastical legislation and derived from a tradition that goes back to the very beginning of Scripture studies. These principles are, first, that the Scriptures were written under the inspiration of the Holy Ghost and therefore demand and claim full authority, respect, and reverence. The second principle which follows logically from the first is that, if the Scriptures are the written Word of God, then, no matter what they relate or how they relate it, they must be absolutely free from error. Resting on these principles, Catholic critics proceeded to study the traditional and historical views together with the arguments derived from the contents of each individual book of the Bible. The results which the pursuit of such methods produced meant Biblical progress and a deeper respect and love for the Bible. Aided by the constant guiding hand of the Church, Catholics were enabled to enter the very strongholds of their adversaries, take up the contest with them, and they come forth from the struggle victorious and more powerful than ever.

Trend of Catholic Criticism

This brings us to the trend that Biblical research is taking in Catholic circles at the present time. If the past has been so successful, in spite of the difficulties that radicalism, rationalism, and a search for a new Christianity have caused, then the future years for Catholic criticism will be years of continued success and even greater achievements. As long as we remain loyal to the Church and follow the path of her able direction we need never fear that we shall lose ourselves in the midst of those radical and assumed theories which we meet with to-day. For us the Bible is the Word of God, recorded at various times for the manifestation of God's glory and for the edification of the individual. We

believe that the Bible belongs to God; the Bible is His sole possession which He graciously gave to us for our instruction. If the Bible is the property of God, why should men try to wrest this possession from its natural owner and take it for themselves? If the Bible is the property of God, why must the individual seek to interpret it better than He Who spoke those Words Himself through the authors of the different books that comprise Holy Writ?

If Jesus Christ has given to the Catholic Church, His visible representative here on earth, the custody of this divine treasure, then it follows as a further principle that we must look upon the Church as our guide. Clinging to this guide there is little danger of our accepting any of the pernicious opinions of radical criticism or even of progressive Catholic criticism. The Bible belongs to the things of God, and the things that are of God, as St. Paul writes in his first letter to the Corinthians (II, 11), "no man knoweth, but the Spirit of God." The Spirit of God is the infallible interpreter of His own words, and where do we find that Spirit of God operating and revealing Itself to-day, but in the Catholic Church, which, to quote again from the Apostle, is "the pillar and ground of the truth" (I Tim. iii, 15).

So it stands to reason that no interpretation of the Bible may be attempted or done contrary to the view held by the Church. When she uses her authority, then every Catholic must know that thereby a sense of a passage is settled. But the Church seldom uses this authority and thus allows Catholic scholars as much freedom and liberty as could be desired. It should not be the object of Catholic critics to discover new truths, but to dress the old truths in brighter colors, to explain the vague and the obscure, to give the undetermined a more determined form.

Since the Bible is in substance an obscure and a difficult book to read and interpret, we need an authority to assist us in reading and understanding it correctly. Even St. Peter declared that in the Epistles of "our most dear brother Paul . . . are certain things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction" (2 Peter, iii, 15-16). We are informed by St. Luke that even the Apostles needed the special instruction of our Lord to

**Obscurity and
Difficulty
of the Bible**

enable them to "understand the Scriptures" (xxiv, 45). From St. Jerome we learn that the sacred writings are wrapt in a certain religious obscurity, and that no one can enter into their interior without a guide (*Ad Paulin.*, Ep. liii, 4). If such be the case, then surely we must seek the advice of the Church in all difficulties, for to her the Bible was entrusted for safe-keeping. Does this mean that our Catholic exegesis must be purely and solely traditional, and that it forbids us to follow methods of science? Not in the least, as we have seen.

That the Church Fathers looked to the Church as their guide in Biblical problems and respected her authority in the interpretation of the Bible is made evident from the following quotations. When reading Scripture, St. Augustine says, "we should choose that interpretation which the sacred author appears to have held; and when we cannot determine what he really thought, we must choose that interpretation which does not run contrary to the context and which agrees with sound faith; and if, lastly, we cannot arrive at any clear understanding of the context, then we can but follow that interpretation which sound faith demands. For it is one thing not to know what a writer really meant, quite another to fall away from the rule of piety" (*De Genesi ad Litt.*, I, xxi, 41). From Rufinus we learn that the Fathers "endeavored to acquire the understanding of the Holy Scriptures not by their own lights and ideas, but from the writings and authority of the ancients, who, in their turn, as we know, received the rule of interpretation in direct line from the Apostles" (*Hist. Eccles.*, II, 9). Very timely is the advice which we are given by St. Irenaeus: "Where, therefore, the gifts of the Lord have been placed, there it behooves us to learn the truth, namely, from those who possess that succession of the Church which is from the Apostles, and among whom exists that which is sound and blameless in conduct, as well as that which is unadulterated and incorrupt in speech. For these also preserve this faith of ours in One God who created all things; and they increase that love which we have from the Son of God, who accomplished such marvelous dispensations for our sakes; and they expound the Scriptures to us without danger, neither blaspheming God, nor dishonoring the Patriarchs, nor despising the Prophets" (*Adv. Haer.*, IV, 26). If these men, who were so well acquainted with the Bible, found it necessary to look to the Church as their guide for the proper under-

standing and interpretation of Scripture, then we, even more than they, have a grave obligation to depend upon and abide by that authority.

“If there be no branch of teaching, however humble and easy to learn, which does not require a master, what can be a greater sign of rashness and pride than to refuse to study the Books of the divine mysteries by the help of those who have interpreted them” (Ad Honorat., XVII, 35). In these words, St. Augustine lays down another principle that Catholic Scripturists must follow, namely, we must look to the interpretations and explanations of the Fathers of the Church. Pope Leo XIII in his Biblical encyclical made use of this quotation and then went on to explain that the Fathers are a supreme authority whenever they all interpret in one and the same manner any text of the Bible as pertaining to the doctrine of faith or morals. The reason being because their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity as doctors, even though unofficially. We must follow the rules adopted by St. Augustine and St. Jerome, never to depart from the literal and obvious sense, except where reason makes it untenable or where necessity requires. In all Scripture problems we must follow the Fathers who give us, if not always the best and most scientific, at least the earliest, interpretation and solutions for them.

Another important principle, which we may append here, and which our progressive Catholics overlook in their researches, is that we make use of the writings of Catholics in preference to those of non-Catholics. This principle was insisted upon by Pope Leo XIII in his “Providentissimus Deus.” But it may not be inferred from this that the Church forbids her children to make use of the works of non-Catholics. Quite the contrary. For, in his apostolical letter, “Vigilantiae,” Leo declared that occasions would arise when the Catholic interpreter “may find some assistance in authors outside the Church, especially in matters of criticism.” He even urges us to “cultivate with care the science of criticism, for it is of great utility in order to grasp, in its complete sense, the opinion of hagiographers.” In doing this, he says, Catholics “will receive Our warmest approbation.” Further, he

invites his children to draw from this science of criticism "new resources by availing themselves even of the assistance of non-Catholic scholars. In doing so they need not fear Our disapprobation." But what they should do is to "be careful not to draw, from habitual association with such writers, independence of judgment."

It is this spirit of humility, reverence and child-like devotion to the Word of God, combined with the solid studies outlined in the encyclicals and letters of Leo XIII, Pius X and Benedict XV that will ensure the true progress of Scripture science. "For," to quote again from the immortal "Providentissimus Deus," "the understanding of the Scriptures will not be revealed in a salutary manner, as it should be, unless the arrogance of earthly science is removed, and the desire of that wisdom which is from on high is awakened in the soul. And the mind, once imbued with this wisdom, and enlightened and strengthened by it, will have a marvelous power also of detecting and avoiding the fallacies of human science, of gathering its solid fruits and directing them to their eternal ends. And thus, most ardently inflamed, the soul will aspire with greater zeal to the treasures of virtue and divine love. 'Blessed are they that search His testimonies, that seek Him with their whole heart' (Ps. cxviii, 2)."

This review of the present-day status and trend of Biblical research, incomplete though it had to be, makes it very evident that much interest in Bible studies has been awakened. It has

Conclusion brought out the fact that the principles, methods, results, and tendencies of non-Catholic Biblical criticism are widely different from those of Catholic research. Beginning with purely aprioristic and rationalistic principles, and pursuing incorrect methods of investigation, non-Catholic critics arrived at conclusions opposed to those that were traditional. Basing their further arguments on these false conclusions, it was to be expected that the results of their investigations would open the door to many evil consequences. They denied the complete inspiration of the Bible and rejected its inerrancy. The next step was to throw out of the Scriptures as authentic whatever failed to come up to their rationalistic demands and prejudices. Since Jesus Christ is the sum total of the why and wherefore of the Sacred Scriptures, they centered their attacks upon His existence, His divinity, and His supernatural works. They con-

cluded that either He never existed, or His life and works did not surpass the limits and powers of human nature. If this principal character of the Bible story is only at most a superman, then the religion He is supposed to have founded cannot be the means whereby man is led to his eternal end. Therefore the rationalists and radicals, or as they love to call themselves, the Modernists, of our day have set to work to build a new Christianity, and this religion, to judge from present appearances, is not going to lead men to God but away from Him.

Catholic Biblical criticism recognizes at the very outset that the Bible is the inspired Word of God and contains no error. With these foundations solidly laid, Catholic critics go back to early tradition in order to establish the origin, integrity and authority of each book of the Bible by critical and historical investigation. This done, they seek from the contents of each book, a confirmation of their conclusions. In all these investigations they continually look to the Church for direction, assistance, and encouragement. The results of these methods are that the authenticity and integrity of the sacred books become more solidly established, and a greater love and respect for them is enkindled. The future for Catholic research looks brighter than at any previous time. We may confidently hope that our century will witness another great revival of Biblical studies.

DISCUSSION

FR. ALEXIS GORE:—One of the questions that frequently crops up in the Modernism-Fundamentalism controversy, although it can hardly be considered as related to it, is evolution. The Bible, as the inspired Word of

Evolution God, cannot be at variance with the true findings of Science. The trouble might be, that, instead of admitting all scientific findings as true and the Bible as incorrect, we ought, in fact, we must, admit the Bible to be correct and the findings of the scientist as misinterpreted or doubtful. Admitting, then, the Bible as the infallible Word of God, the question naturally arises: Can the theory of Evolution be in consonance with the Bible? Can the evolution of man's body be admitted as possible? It is to the students of Scripture, I feel that we must look for an answer to these questions.

In order to give a satisfactory answer, however, it is necessary that the Bible student know what evolution means. This may seem to be an impertinent statement, but it seems to me that there are too many people talking about evolution who do not know what evolution implies. For instance, evolution does not imply atheism; evolution does not imply descent

from the ape; evolution does not imply that mind comes from matter; evolution does not imply the eternity of matter; evolution does not deny a Creator. Some men, some scientists perhaps, may believe and teach these things, but that is the result of their philosophy, not the result of evolution. Of course, most Scripture students may know these things. But I find statements like these in too many books, even textbooks, to believe that all are fully cognizant of the real definition of Evolution.

Furthermore, the student of Scripture must not be biased. He should admit that there is a case for, as well as a case against evolution. He will then be in no danger of trying to demolish the whole question of evolution by ridicule, which only proves its author a boor, or by arguments which are beside the point. A case that comes to mind may illustrate: Haeckel's "Law of Biogenetics" is frequently refuted by the statement that Haeckel falsified some of his drawings. This is certainly true. But what does this prove? Merely that Haeckel was not trustworthy, and therefore was not a really great scientist. It neither proves nor disproves the so-called law that bears his name. There are similarities found in the developing embryo, first to the fish, then to the reptile, bird, and mamal. He exaggerated these it is true, but exaggeration does not prove the total absence of the thing exaggerated; if anything, it proves rather the presence of the thing. There are *real* arguments against the Haeckelian Law, why not take the trouble to get them?

The arguments for and against evolution ought to be known to every priest, but particularly to the student of Scripture, in order that he may speak with some authority on a question that is beginning to stir the masses of our people. The sad feature is, that in this, as in most scientific questions, the newspapers, and I do not exclude our Catholic papers, are fifty years behind the scientists. As an example, there is only one scientist who, to my knowledge, accepts Darwinism. But all the papers write about Darwinism, Darrow and Brisbane still speak of Darwinism as though it were the accepted theory of evolution. Another danger lies in the fact that people look to an expert in one field, as politics or law or electricity, and expect him to give authoritative opinions in this field. For this reason there is truth in the saying that "when a man becomes an expert he too frequently becomes a nuisance." And it is these experts, I believe, who create the impression that all scientists are atheists, agnostics, and what not. Let our priests and our teachers in high school, college, and seminaries get a really scientific work which gives both sides of the question impartially and in an orderly fashion. The best I know is "General and Professional Biology" by Prof. E. J. Menge, Ph.D., M.Sc. (Bruce Publ. Co., Milwaukee, Wis.). The author has been highly praised by men of science on both sides of the Atlantic. The chapter on evolution will be very valuable reading for anyone. "The Beginnings of Science" by the same author, (Gorham Press, Boston) contains an excellent chapter on "The Present Status of Evolutionary Philosophy," which will make very interesting reading.

It is important to give the student both sides of the question. Every question which is not definitely settled has at least two sides, and both should be discussed in the class-room. In fact both sides of every question should be discussed by the student. Placing both sides before the students will prevent a possible shock after they have left the protecting walls of the Seminary. The arguments for evolution will surely come to their knowledge then. They will be asked about them and mere pooh-poohing will not do for an answer. Besides they may easily be led to believe that their teacher said nothing about these things because he was afraid of them

or could not answer the objections himself. If however they get both sides at the same time they can more easily remember all the arguments, nothing will shock them, and they will have a broader and clearer view of the whole question.

I have strayed, I fear, from my original question. However, I feel that we biologists should be very much interested to know just what is the general opinion of the Biblical students on the question of the Biblical narrative and evolution.

FR. RAPHAEL JANUSZEWSKI:—I can sympathize with our professors of philosophy in objecting to having Scripture introduced as a regular subject into their course of study. Yet to say that Bible study should be entirely excluded from the three years that we are now devoting to philosophy, would be highly imprudent. We are expected to know the Bible; we are to have it *pro pulvinari*. Now in the regular course of Scripture we study more *about* the Bible than the Bible itself. We make historical, critical investigations—we study the letter, the material part: there is little time for the spirit, for ascetic and moral reflection. It would be advisable, then, I believe, to inculcate the usefulness in reading the Sacred Books with this spiritual end in view, without any further critical or exegetical attempt, at least for the time being. The point is to get the clerics interested in the Word of God, to devote to it at least a share of the time that is perhaps given to the reading of less useful books and magazines. Of course if this was to be done under stress of precept the effect would be insignificant—it must be brought about by intelligent suasion and personal example of the master. If we have clerics who were made to love the Bible, we shall have eager students in our Scripture classes.

FR. RAPHAEL M. HUBER:—Whilst on this subject of reading the Bible a remark concerning the daily reading of a portion of the Bible at meals will not be out of place. At Rome and in many houses of the Order, the Friars sit quietly in their places at table and listen in respectful silence to the reading until the superior gives the sign for the meal to begin. This is surely preferable to the custom of reading the Word of God to the accompaniment of the clatter of dishes, the clang of knives and forks, and other more or less noisy preparations of the Friars for the coming meal. If at the Friday dinner all sit quietly and listen with attention to the blessing of our holy father, St. Francis, and to his words of admonition, should we not do as much, nay even more, when the Word of God is read to us?

RECENT REGULATIONS OF THE HOLY SEE PERTAINING TO THE STUDY OF SACRED SCRIPTURE IN THE THEOLOGICAL SEMINARIES

FR. VIGIL DAEGER, O.F.M., PH. D.

Pope Leo XIII in his Encyclical Letter, *Providentissimus Deus*, says: The Church "by admirable laws and regulations has always shown herself solicitous that the celestial treasures of the sacred books, so bountifully bestowed on man by the Holy Spirit, should not lie neglected." These words of the great Pope are especially true of the present time, for never in the history of the Church have so many laws and regulations been issued concerning the Sacred Scriptures as in the last 35 years. It is not the purpose of this paper, as its title indicates, to consider *all* these enactments of the Holy See, but only those that have reference to the teaching of Sacred Scripture in *theological* seminaries, and only those that have been issued from the time of Leo XIII down to the present day.

They are the following:

1. The Encyclical Letter, *Providentissimus Deus*, of Leo XIII, on the study of Holy Scripture, November 18, 1893.
2. Apostolic Letter, *Vigilantiae*, of Pius X, on the institution of a Commission for Biblical Studies, October 30, 1902.
3. Apostolic Letter, *Quoniam in Re Biblica*, of Pius X, on the study of Holy Scripture in clerical seminaries, March 27, 1906.
4. *Motu Proprio*, *Praestantia Sacrae Scripturae*, of Pius X, on the decisions of the Pontifical Biblical Commission, November 18, 1907.
5. *Codex Juris Canonici*.
6. Encyclical Letter, *Spiritus Paraclitus*, of Benedict XV, on the fifteenth centenary of the death of St. Jerome, September 15, 1920.
7. *Motu Proprio*, *Bibliorum Scientiam*, of Pius XI, April 27, 1924.

For numbers 1, 2, 3, and 4 the English translations of these enactments, found in "Rome and the Study of Scripture," St. Meinrad, Indiana, 1919, have been used; for number 6 the English translation published by P. J. Kenedy & Sons, New York (St. Jerome and Holy Scripture).

For convenience sake the matter under discussion will be divided into three sections: I. The Professor. II. The Curriculum. III. The Student.

I. THE PROFESSOR

"The first thing which requires attention is the wise choice of professors. Teachers of Sacred Scripture are not to be appointed at haphazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with the Bible, and by suitable learning and study" (Prov., p. 17).

In every seminary there should be a distinct professor of Sacred Scripture. Canon 1366, Par. 3, of the Code reads: "Curandum ut saltem S. Scripturae, theologiae dogmaticae, theologiae moralis et historiae ecclesiasticae totidem habeantur distincti magistri."

Care should be taken in due time for the succession of professors of S. Scripture. "It is a matter of . . . importance to provide in time for a continuous succession of . . . teachers; and it will be well, wherever this can be done, to select young men of good promise who have successfully accomplished their theological course, and to set them apart exclusively for Holy Scripture, affording them facility for full and complete studies" (Prov., p. 17).

Benedict XV reminds the Bishops that it is their duty "to train as many really fit defenders of this holiest of causes as you can" (Spir. Paracl., p. 33). And again, further on, he writes: "It will be well . . . that picked men both of the secular and regular clergy should come to Rome for Biblical study [at the Pontifical Biblical Institute]. . . . Some, in accordance with the real purpose of the Institute, will so devote themselves to Biblical studies, that afterwards both in private and in public, whether by writing or by teaching, whether as professors in Catholic schools,

or by writing in defence of Catholic truth, they may be able worthily to uphold the cause of Biblical study" (Ibid., p. 39).

And Pius XI in his *Motu Proprio*, *Bibliorum Scientiam*, counsels the Bishops to set aside, or cause to be set aside, an annual sum of money for the support of one or more priests of their dioceses, who are to be sent to Rome "ea de causa, ut Instituti Biblici scholas celebrent, ibique gradus academicos adipiscantur." What the Holy Father recommended to the Bishops he confirmed by his own example, by donating the sum of 200,000 lire and directing the Sacred Congregation for Seminaries and Universities to use the annual income of this sum for the education of two student-priests of Rome at the Pontifical Biblical Institute (*Bibl. Scientiam* V, VI).

Qualifications of the Professor

Needless to remark, the professor of Sacred Scripture must have a thorough knowledge of his subject. "They must be men whose character and fitness are proved by their love of, and their long

Knowledge of Biblical Science familiarity with the Bible, and by suitable learning and study" (*Prov.*, p. 17). Benedict XV in speaking of the need of Biblical learning quotes the advice of St. Jerome to Nepotian (*Ep.* LII, 7): "Constantly read the Bible; in fact, have it always in your hands. Learn what you have got to teach" (*Spir. Paracl.*, p. 37).

"Plenissimam . . . incorruptamque rei biblicae cognitionem ii percipiant oportet, qui ad ejusmodi disciplinam aut in Seminariis studiorumve Universitatibus tradendam aut scripto tractandam peculiari quadam ingenii sui propensione allici et reservari videantur" (*Bibliorum scientiam*).

The professor must have a thorough training in theology. "The professor of Holy Scripture . . . must be well acquainted with the whole circle of theology and deeply read in the com-

Knowledge of Theology mentaries of the holy Fathers and Doctors, and other interpreters of mark. This is inculcated by St. Jerome, and still more frequently by St.

Augustine, who thus justly complains (*De Util. Cred.* XVII, 35): "If there is no branch of teaching, however humble and easy to learn, which does not require a master, what can be a greater sign of rashness and pride, than to refuse to study the books of the

divine mysteries by the help of those who have interpreted them ' ' (Prov., p. 21) ?

The professor must have a knowledge of Oriental languages. "It is most proper that professors of Sacred Scripture and theologians should master those tongues in which the sacred books were originally written. . . . And endeavors should be made to establish in all academic institutions . . . chairs of the other ancient languages, especially the Semitic, and of subjects connected therewith, for the benefit, principally, of those who are intended to teach sacred literature " (Prov., pp. 26, 27).

Besides the knowledge of Oriental languages the professor must also know the art of true criticism. "These two requirements are in these days, held in high estimation, and therefore, the clergy, by making themselves more or less fully acquainted with them as time and place may demand, will the better be able to discharge their office with becoming credit " (Prov., p. 26). "These latter (the professors) . . . should make themselves well and thoroughly acquainted with the art of true criticism " (Ibid., p. 27).

"Let our doctors cultivate with care the science of criticism, for it is of great utility in order to grasp in its complete sense the opinion of the hagiographers. . . . Let them draw from this science new resources by availing themselves even of the assistance of non-Catholic scholars. . . . They should, however, be careful not to draw, from habitual association with such writers, independence of judgment, for in point of fact, the system which is known in our day as higher criticism frequently leads to such results " (Vigilantiae, p. 40).

No one may teach Scripture in seminaries who has not obtained an academic degree. Canon 1366, par. 1, decrees: "Ad magisterii munus in disciplinis philosophicis, theologicis et juridicis, ii, ceteris paribus, praeferantur, qui laurea doctorali potiti sint in Universitate studiorum vel Facultate a Sancta Sede recognitis, aut, si agatur de religiosis, qui simile testimonium a suis Superioribus maioribus habent." Although the course of Sacred Scripture is not mentioned in this Canon of the Code, it may be presumed to be included in the term "Disciplinae theologiae." Moreover the

Need of an Academic Degree

Council of Trent ordained (sess. 24, de Reform.), "*Sacrae Scripturae magistri . . . doctores aut saltem licentiati esse debent.*" The most recent enactment of the Holy See on this point is the *Motu Proprio*, *Bibliorum Scientiam* of the present Holy Father, issued April 27, 1924. It leaves no doubt as to what academic requirements are necessary for those who teach Sacred Scripture in seminaries. The third paragraph of this *Motu Proprio* reads: "*Nullus . . . Sacrarum litterarum disciplinae in Seminariis tradendae doctor esto, nisi, confecto peculiari ejusdem disciplinae curriculo, gradus academicos apud Commissionem Biblicam vel Institutum Biblicum adeptus legitime sit. Volumus autem ut baccalaurii titulus iis ab Instituto Biblico tributus, qui ibidem primum alterumque curriculi annum . . . peregerint, satis sit . . . ad rem biblicam docendam . . . incolumi tamen jure eos ante ferendi qui licentia laureave aucti sint.*" From this it follows: 1) No one is allowed to teach Scripture in seminaries unless he has obtained an academic degree; 2) This degree must be obtained either from the Biblical Commission or from the Pontifical Biblical Institute at Rome; 3) The least that is permissible is the degree of Bachelor, given by the Biblical Institute upon the completion of its two years' course; 4) Those who have received the Licentiate or Doctorate are to be preferred to those who have received only the Bachelor's degree.

How far does this apply to religious orders? The *Motu Proprio* has reference to seminaries of the secular clergy and not to those in which the students of religious orders are educated.

Do Religious Professors Need an Academic Degree? However in the next paragraph of the *Motu Proprio* the Holy Father says: "*Summi Ordinum Regularium Sodalitatumque Religiosarum moderatores id velle Nos sciant, ut, quos ex alumniis suis, aut Romae aut alibi sacrarum disciplinarum curriculum agentibus, ad divinarum Litterarum studia aptiores deprehenderint, si non omnes at saltem eorum aliquem, post exactum theologiae cursum, Scholas Instituti Biblici frequentare jubeant.*" From this it follows: 1) It is the will of the Holy Father that the major Superiors of Religious Orders should send one or the other of their theological students to Rome to take the Scripture course at the Biblical Institute; 2) Such students must have finished their course in theology; 3) It is not stated expressly that they should obtain the academic degree given at the

Biblical Institute, but it is directly implied in the words of the Holy Father, as is evident from the preceding paragraph of the *Motu Proprio*. In future, therefore, these new regulations of the Holy See must be taken into consideration by the Very Rev. Father Provincials in selecting Friars to teach the course of Holy Scripture to our clerics.

According to the Apostolic Letter of Pope Pius X (*Quoniam*, pp. 44, 45), the professor must also provide for a thorough training of the more promising students. These he must instruct in

**Ability to Train
Special Students**

the Hebrew tongue, in Biblical Greek, and, whenever possible, in some other Semitic language, such as Syriac and Arabic. Moreover, in seminaries which enjoy the right of conferring academic degrees, he must go more deeply into general and special questions, and must devote more time and study to Biblical exegesis, archaeology, geography, chronology, theology, and history. He must also show special diligence in preparing select students for the academic degrees in Sacred Scripture according to the rules laid down by the Biblical Commission. It follows, therefore, that the professor must also have a knowledge of all the special subjects here enumerated, in order to train such select students.

Taking all these various requirements together, the special preparation which the professor of the Seminary course of Sacred Scripture must undergo, comprises a little more than what is required for the Licentiate conferred by the Biblical Commission or for the corresponding certificate of the Biblical Institute. Since the Doctorate in theology is required as a necessary condition, before taking the examination at the Biblical Institute or before the Biblical Commission, the special preparation of the professor of Sacred Scripture requires at least two years of hard study after the Doctorate of theology has been obtained (cf. *Cath. Educ. Assoc. Bulletin*, XVIII (1921), p. 494).

It may not be out of place here to call attention to a point which is not touched upon in the enactments of the Holy See concerning the requirements of the professor of Sacred Scripture, viz., a visit to the Holy Land. After having completed his preparatory studies, a prolonged visit to the land where the Holy Scriptures originated and where the events related in them took place, will be of the greatest assistance to him in explaining the Bible to his students. Noth-

**Visit to the
Holy Land**

ing is better calculated to stir his imagination and to inspire him with love for the Word of God, nothing will enable him to enter more deeply into its meaning than to read and study that Word on the very spot where it was written, and amidst conditions and surroundings identical with those in which the inspired authors themselves lived. This, I dare say, is the experience of every Biblical professor, who has had the good fortune to travel through the land of the Bible. To quote only one: "In Palestine one breathes the very air that fanned the brows of the prophets and evangelists as they wrote. Before our eyes are the scenes amidst which their lives were passed. In spite of all the political revolutions that have troubled this small part of the earth, it is surprising to observe how many things remain unchanged. . . . One who goes there can, with hardly an effort, revisit in imagination the scenes pictured in the Bible and find in them a freshness and vigor that cannot be produced elsewhere. A camp of Bedouins recalls to mind the Patriarchs who pitched their tents on the same spot, perhaps, and whose household arrangements and primitive simplicity must have differed very little from what may be seen daily among their descendants. At almost every step some Biblical incident is suggested. . . . The fountain of Siloam is still 'flowing in silence' as in the days of Isaias. . . . The women still grind corn for their daily meals as they ground it two thousand years ago. . . . Thus a background is given to the events narrated in the Bible; a new life is imparted to them; and the faithfulness of description to be found in the sacred writings acquires a new value for us" (Letter of Abbé Vigouroux to Fr. Lagrange, quoted by J. Bruneau, *Eccles. Rev.*, XIII (1895), p. 441).

The Professor of Sacred Scripture in the Exercise of His Office

It is the duty of the professor to interpret the Bible to his students and in doing so he must follow certain guides; moreover, it is also incumbent upon him to defend the Bible from the attacks of its enemies, but always in such a way as never to recede in the least from the approved teachings of the Church.

1. The Professor as Exegete

In explaining the Sacred Text the professor must make use of the official version of the Church. "The professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that 'in public lectures, disputations, preaching, and exposition the Vulgate is the authentic Version'" (Prov., p. 18).

In order to establish the correct reading of a text, other versions should also be used. "At the same time, the other versions, which Christian antiquity has approved, should not be neglected, more especially, the more ancient MSS. For, although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity or want of clearness, the 'examination of older tongues,' to quote St. Augustine (*De Doctr. Chr.*, III, 4), will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the 'office of a commentator' as St. Jerome says (*Ad Pammachium*, Ep. XLVIII, 17) 'is to set forth not what he himself would prefer, but what his author says'" (Prov., pp. 18, 19).

After the correct reading of a certain passage has been established, the professor will then expound its meaning. "The question of 'reading' having been, when necessary, carefully discussed, the next thing is to investigate and expound the meaning. And the first counsel to be given is this: that, the more our adversaries contend to the contrary, so much the more solicitously should we adhere to the received and approved canons of interpretation. Hence whilst weighing the meaning of words, the connection of ideas, the parallelism of passages, and the like, we should by all means make use of such illustrations as can be drawn from apposite erudition of an external sort; but this should be done with caution, so as not to bestow on questions of this kind, more labor and time than are spent on the Sacred Books themselves, and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help" (Prov., p. 19).

The professor must first of all establish the literal sense of a

We Must Find the Literal Sense text according to the rules of St. Jerome and St. Augustine. The rule of the former reads: "The office of a commentator is to set forth, not what he himself would prefer, but what his author says" (cf. *supra* and Prov., p. 19).

"Jerome's first rule is careful study of the actual words so that we may be perfectly certain what the writer really does say. St. Jerome was most careful to consult the original text, to compare various versions, and, if he discovered any mistake in them, to explain it and thus make the text perfectly clear. The precise meaning, too, that attaches to particular words has to be worked out, for 'when discussing Holy Scripture it is not words we want so much as the meaning of words'" (Ep. XXIX, 1; Spir. Paracel., pp. 41, 42).

The rule of St. Augustine which, as Pope Leo writes, must be carefully observed by the exegete, is: "Not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires" (De Gen. ad Litt., VIII, 7, 13). "A rule to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and unrestrained freedom of thought make the danger of error most real and proximate" (Prov., pp. 22, 23).

The professor must remember that frequently there is also a hidden and deeper meaning in certain passages of the Bible. In searching out this spiritual meaning, however, the literal sense must not be neglected. "There is sometimes in such passages a fullness and a hidden depth of meaning which the letter hardly expresses and which the laws in interpretation hardly warrant. Moreover, the literal sense itself frequently admits other senses, adapted to illustrate dogma or to confirm morality" (Prov., pp. 19, 20).

"Once . . . he has firmly established the literal or historical meaning, Jerome goes on to seek out deeper and hidden meanings. . . . Thus he says of the book of Proverbs . . . that we must not stop at the simple literal sense: 'Just as we have to seek gold in the earth, for the kernel in the shell, for the chestnut's hidden fruit beneath its hairy coverings, so in Holy Scripture we have to dig deep for its divine meaning' (In Eccles., XII, 9). . . . At the same time, St. Jerome insists that in searching for this deeper

We Must Not Neglect the Spiritual Sense

meaning we must proceed in due order, 'lest in our search for spiritual riches we seem to despise the history as poverty-stricken' (In Eccles., II, 24). Consequently he repudiates many mystical interpretations alleged by ancient writers; for he feels that they are not sufficiently based on the literal meaning" (Spir. Paracl., p. 43).

What should the professor do when he cannot find the true meaning of a passage? "It may also happen that the sense of a passage remains ambiguous, and in this case good hermeneutical methods will greatly assist in clearing up the obscurity" (Prov., p. 30). "As no one should be so presumptuous as to think that he understands the whole of the Scripture, in which St. Augustine himself confessed (Ad Januar.; Ep. LV, 21) that there was more that he did not know, than that he knew, so, if he should come upon anything that seems incapable of solution, he must take to heart the cautious rule of the same holy Doctor (De Doctr. Chr., III, 9, 18): 'It is better even to be oppressed by unknown but useful signs, than to interpret them uselessly and thus to throw off the yoke only to be caught in the trap of error'" (Prov., p. 34).

What must the exegete do when there seems to be an apparent contradiction in the Bible? "If . . . apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage in discussion and the hostile arguments should be carefully weighed. Even if the difficulty is after all not cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words or in the polemic discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of; and not infrequently, interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals (which have been rectified by more careful investigations" (Prov., pp. 33, 34).

2. Guides Which the Exegete Must Follow

Since the Sacred Writings are wrapt in a certain religious obscurity, it is evident that no one can enter into their meaning without some guides. The first guide, of course, is the Church, and the exegete must be convinced that the true sense of Holy Scripture can only be found in the true Church. "Catholics should not admit the malignant principle . . . of thinking that the true understanding of the Scriptures should be sought first of all in the researches which the erudition of unbelievers has arrived at. . . . They must know that God has not delivered the Scriptures to the private judgment of the learned, but has confided the interpretation of them to the teaching of the Church. . . . In order to dissipate the religious obscurity with which they (the Sacred Books) are shrouded, we must never count on the laws of hermeneutics, but must address ourselves to the Church which has been given by God to mankind as a guide and mistress. In brief, the legitimate sense of the divine Scriptures ought not to be found outside the Church nor be pronounced by those who have repudiated its teaching and authority" (Vigilantiae, pp. 39, 40).

Therefore, whenever the Church has officially defined the meaning of any text of the Sacred Scripture the exegete is bound to accept such an interpretation. "The Council of the Vatican (Sess. III, Cap. 2, De Revel.) . . . in renewing the decree of Trent declares its 'mind' to be this—that 'in things of faith and morals belonging to the building up of Christian doctrine, that is to be considered the true sense of Holy Scripture, which has been held and is held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and, therefore, that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers'" (Prov., p. 20).

"Every doctor in Sacred Scripture will be most careful never to swerve in the least in his teaching from the doctrine and tradition of the Church" (Quoniam, p. 45).

Pius X, by a decree of the S. Congr. of the Inquisition, of July 3, 1907, among other propositions, condemned the following:

"The magisterium of the Church cannot, even through dogmatic definitions, determine the genuine sense of the Sacred Scriptures" (Lamentabili No. 4. Cf. Acta S. Sedis, XI, p. 470).

The fact that the Church has officially and definitely fixed the meaning of a certain text of Scripture does not restrict the activity of the exegete. "By this most wise decree [of the Vatican Council] the Church by no means prevents or restrains the pursuit of Biblical Science, but rather protects it from error, and largely assists in its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantage of the Church. On the one hand, in those passages of Holy Scripture, which have not as yet received a certain and definite interpretation, such labors may . . . prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined the private student may do work equally valuable, either by setting them forth more clearly to the flock and more skillfully to scholars, or by defending them more powerfully from hostile attack. Wherefore, the first and dearest object of the Catholic commentator should be to interpret those passages which have received an authentic interpretation either from the sacred writers themselves . . . or from the Church . . . whether by her solemn judgment or her ordinary and universal magisterium . . . in that identical sense and to prove by all resources of science, that sound hermeneutical laws admit of no other interpretation" (Prov., pp. 20, 21).

The exegete is bound to argue in accordance with the analogy of faith. "In the other passages which have not been expressly interpreted by the Church, the analogy of faith should be followed, and Catholic doctrine, as authoritatively proposed by the Church, should be held as the supreme law; for seeing that the same God is the author both of the sacred books and of the doctrine committed to the Church, it is clearly impossible that any teaching can, by legitimate means, be extracted from the former, which shall, in any respect, be at variance with the latter. Hence it follows that all interpretation is foolish and false which either makes the sacred writers disagree one with another, or is opposed to the doctrine of the Church" (Prov., p. 21).

Such Authentic Interpretations do Not Restrain the Activity of Scholars

Analogy of Faith

The exegete is bound to submit not only to the solemn declarations and definitions of the Holy See but also to the decisions of the Biblical Commission. "We do now declare and expressly prescribe that all are bound in conscience to submit to the decisions of the Biblical Commission, which have been given in the past and which shall be given in the future, in the same way as to the decrees which appertain to doctrine, issued by the Sacred Congregations and approved by the Sovereign Pontiff; nor can they escape the stigma both of disobedience and temerity nor be free from grave guilt as often as they impugn these decisions either in word or in writing; and this, moreover, over and above the scandal which they give and the sins, of which they may be the cause before God by making other statements on these matters which are very frequently both rash and false" (*Praestantia*, p. 48).

Not content with imposing upon all a strict command, obliging in conscience, to submit to the decisions of the Biblical Commission, Pius X also requires that candidates for the degree of

Decisions of Biblical Commission "Doctor of Sacred Scripture" affirm under oath, that they submit and sincerely adhere to all decisions of the Holy See concerning the Sacred Scriptures, especially those contained in the Encyclical Letter, *Providentissimus Deus*, of Leo XIII, the *Motu Proprio*, *Praestantia Scripturae Sacrae* and the Apostolic Letter, *Vineae electae* of Pius X. "Spondeo me 'principia et decreta per Sedem Apostolicam et pontificiam Biblicam Commissionem edita vel edenda' uti 'supremam studiorum normam et regulam' fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nec unquam me sive in docendo sive quomodolibet verbis scriptisque eadem esse impugnaturum. Sic spondeo, sic juro, sic me Deus adjuvet et haec sancta Dei Evangelia" (*Motu Proprio*, *Illibatae*, June 29, 1910).

Another guide for the exegete are the Fathers. He is not allowed to give assent to opinions which are contrary to the unanimous teaching of the Fathers. "The holy Fathers . . . are of supreme authority, whenever they all interpret in one and

The Fathers of the Church the same manner any text of the Bible, as pertaining to the doctrine of faith and morals; for their unanimity clearly evinces that such interpretation has come

down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity of Doctors unofficially; not only because they excel in their knowledge of revealed doctrine and in their acquaintance with many things which are useful in understanding the apostolic books, but because they are men of eminent sanctity and of ardent zeal for the truth, on whom God has bestowed a more ample measure of His light. Wherefore the expositor should make it his duty to follow their footsteps with all reverence, and to use their labors with intelligent appreciation" (Prov., p. 22).

Since there is often a hidden and deeper meaning in certain texts of the Bible, the exegete should not neglect the allegorical interpretation of the Fathers. "Neither should those passages

**Allegorical
Interpretation
of the Fathers**

be neglected which the Fathers have understood in an allegorical or figurative sense, more especially when such interpretation is justified by the literal, and when it rests on the authority of

many. For this method of interpretation has been received by the Church from the Apostles and has been approved by her own practice, as the holy Liturgy attests" (Prov., p. 23).

With regard to texts of Scripture which have not been officially interpreted by the Church, or by the holy Fathers, the exegete may accept that interpretation which to him seems to be the more

**Texts Not
Officially
Interpreted**

probable. "There exist numerous passages upon which the Church has not yet given any fixed or precise definition, with regard to which it is permitted to each doctor in his individual capacity to

profess and to sustain the opinion which seems to him to be correct. They must know, however, that on these points they should keep as the rules of interpretation the analogy of faith and of Catholic doctrine" (Vigilantiae, p. 40).

Besides the works of the Fathers the professor should also have recourse to the works of other Catholic exegetes. "The authority of other Catholic interpreters is not so great; but the study of the

**Use of Catholic
Commentators**

Scriptures has always continued to advance in the Church, and, therefore, these commentaries also have their own honorable place, and are

serviceable in many ways for the refutation of assailants and the explanation of difficulties" (Prov., p. 23).

The professor may also make use of the works of non-Catholic commentators, but this he must do with great caution. "It is most unbecoming to pass by, in ignorance or contempt, the ex-

Use of the Works of Non-Catholic Commentators cellent work which Catholics have left in abundance, and to have recourse to the works of non-Catholics—and to seek in them, to the detriment of sound doctrine and often to the peril of faith, the explanation of passages on which Catholics long ago have successfully employed their talent and their labor. For although the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind . . . that the sense of Holy Scripture can nowhere be found incorrupt outside the Church, and cannot be expected to be found in writers who, being without the true faith, only gnaw the bark of the Sacred Scripture, and never attain its pith" (Prov., p. 23).

"Doubtless there may arise an occasion when the Catholic interpreter may find some assistance in authors outside of the Church, especially in matters of criticism, but here there is need of prudence and discernment" (Vigilantiae, p. 40).

"Every doctor in Sacred Scripture . . . will of course make use of the real additions to our knowledge which modern research supplies, but he will avoid the rash commentaries of innovators" (Quoniam, p. 45).

In a letter of the Sacred Congregation of the Holy Office, dated May 15, 1924, and addressed to all the General Superiors of Religious Orders and Congregations, these same Superiors are directed "to warn all teachers of Holy Scripture not to give indiscriminate admittance to learning gathered from all sources" (Cf. Eccles. Rev. LXXI, Nov. 1924, p. 530).

The model which the exegete should have before his eyes in the exercise of his office is the great Doctor of Sacred Scripture, St. Jerome. "Him the Catholic Church acclaims and reveres as her

St. Jerome as Model "Greatest Doctor," divinely given her for the understanding of the Bible" (Spir. Paracl., p. 7). "For St. Jerome . . . has by his earnest and illuminative defence of Catholic doctrine on Holy Scripture left us most precious instructions" (Ibid., pp. 7, 8). "Jerome's teaching on the super-excellence and truth of Scripture is Christ's teaching.

Wherefore, we exhort all the Church's children, and especially those whose duty it is to teach in seminaries, to follow closely in St. Jerome's footsteps. If they will but do so they will learn to prize, as he prized, the treasure of the Scriptures, and will derive from them most abundant and blessed fruit" (Ibid, p. 26).

3. The Professor as Defender of the Bible

It is also the duty of the professor of Sacred Scripture to defend the Bible against the attacks of assailants. The defenders "must be ready to combat not only those who deny the existence of the Supernatural Order altogether, and are thus led to deny the existence of any divine revelation or inspiration, but those, too, who . . . venture to interpret the sacred books as though they were of purely human origin; those, too, who scoff at opinions held of old in the Church, or who, through contempt of its teaching office, either reck little of, or silently disregard, or at least obstinately endeavor to adapt to their own views, the Constitutions of the Apostolic See or the decisions of the Pontifical Biblical Commission" (Spir. Paracl., p. 33).

"There is nothing which We believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth, than to see it boldly proclaimed by learned and distinguished men. Moreover, the bitter tongues of objectors will be silenced or at least they will not dare to insist so shamelessly that faith is the enemy of science, when they see that scientific men of eminence in their profession show towards faith the most marked honor and respect. . . . Let such men . . . select, each of them, the branch of study most suitable to his circumstances, and endeavor to excel therein, and thus be prepared to repulse with credit and distinction the assaults on the Word of God" (Prov., pp. 32, 33).

In defending the Bible, however, the professor must be careful not to adopt certain false methods which conflict with true Catholic teaching. In order to get out of a difficulty he is not allowed to restrict the extent of inspiration. "It is absolutely wrong and forbidden either to narrow inspiration to certain parts only of

**Must Not
Restrict Inspiration**

Holy Scripture or to admit that the sacred writer has erred. As to the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage we should consider not so much what God has said, as the reason and purpose which He had in mind when saying it—this system cannot be tolerated. For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost” (Prov., p. 30).

In the Syllabus of Pius X the following proposition was condemned: “Divine inspiration is not to be so extended to the whole of Sacred Scripture that it renders its parts, all and single, immune from error” (Lamentabili, No. 11).

He is not allowed to hold that there is any error in the Bible. “So far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible

**May Not Admit
an Error in
the Bible**

with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true” (Prov., p. 30). “Those who maintain that an error is possible in any genuine passage of the sacred writings either pervert the Catholic notion of inspiration or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the divine writings . . . are free from all error, that they labored earnestly . . . to reconcile with each other those numerous passages which seem at variance. . . . The words of St. Augustine to St. Jerome (Ep. LXXXII, 1) may sum up what they taught: ‘If in these books I meet anything which seems contrary to the truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand’” (Prov., p. 32).

He is not allowed to adopt the erroneous opinion of some commentators, who maintain that although God, the primary author of the Bible did not err, the secondary authors, or the inspired

**Must Not Hold
False Theory
of Primary and
Secondary Author**

writers, may, at times, have done so. "Because the Holy Ghost employed men as his instruments, we cannot, therefore, say that it was these inspired instruments, who, perchance, have fallen into error, and not the primary author. For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which he ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise it could not be said that He was the author of the entire Scripture" (Prov., p. 31).

In refuting the objection that there are historical errors in the Bible, the professor is not allowed to hold that there may be only a relative form of truth in the Bible. "Those, too, who hold that the historical portions of Scripture do not rest

**Must Not Hold
"Relative Form,"
of Truth**

on the absolute truth of facts, but merely upon, what they are pleased to term their relative truth, namely, what people then commonly thought, are . . . out of harmony with the Church's teaching, which is endorsed by the testimony of Jerome and the other Fathers" (Spir. Paracl., p. 21).

Finally the professor is told how to meet the objections against the Bible, especially those of the scientists. When the objection is made that the Bible contains errors in the domain of the natural

**How to Meet the
Objections of
the Scientists**

sciences, the professor should "loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures—and that, therefore, nothing can be proved either by physical sciences or archaeology which can really contradict the Scriptures" (Prov., p. 33). "There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful, as St. Augustine warns us, 'not to make rash assertions, or to assert what is not known, as known' (In Gen. Op. Imperf., IX, 30). If dissensions should arise between them, here is the rule also laid down by St. Augustine for the theologian: 'Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises, which is contrary to these

Scriptures of ours, that is, to Catholic faith, we must either prove it, as well as we can, to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so' (De Gen. ad Litt., I, 21, 41)" (Ibid., p. 28). "The Catholic interpreter, although he should show that those facts of natural science, which investigators affirm to be now quite certain, are not contrary to the Scripture rightly explained, must, nevertheless, always bear in mind, that much which has been held and proved as certain has afterwards been called in question and rejected" (Prov., p. 29).

The professor of Sacred Scripture, considering all the manifold rules and regulations laid down by the Holy See for his guidance in the exercise of his office, may well make his own, the words of the Wise Man: "God of my fathers and Lord of mercy . . . give me wisdom. . . . Send her out of Thy holy heaven and from the throne of Thy majesty that she may be with me and labor with me that I may know what is acceptable with Thee" (Wisdom, ix, 1, 4, 10, 17).

II. THE CURRICULUM

According to Pius X the triple aim of the seminary course of Scripture is: 1) to acquire a thorough knowledge of the Bible; 2) to become intelligent ministers of the Word of God; 3) to defend the Bible from attack. "The Biblical

Object of the Scripture Course

question has, perhaps, never been of such importance as it is to-day, and it is, therefore, absolutely necessary that young clerics should be assiduously trained in the knowledge of the Scriptures, so that they may not only know and understand the force and character and teaching of the Bible, but that they may be skillfully and rightly trained in the ministry of the Divine Word, and able to defend the books written by the inspiration of God, from the attacks of those who deny that anything has been divinely handed down to us" (Quoniam, p. 43).

According to Pope Leo XIII, the Scripture course should also be an aid to the study of theology. "Most desirable is it, and most essential, that the whole teaching of theology should be pervaded and animated by the use of the Divine Word of God. . . . The sacred books hold such an eminent position among the sources of revelation that without their assiduous study and use, theology cannot be placed on its true footing, or treated as its dignity

demands. For although it is right and proper that students in academies and schools should be chiefly exercised in acquiring a scientific knowledge of dogma, by means of reasoning from the Articles of Faith to their consequences, according to the rules of approved and sound philosophy—nevertheless . . . the theologian will by no means pass by that method of doctrinal demonstration which draws its proofs from the authority of the Bible” (Prov., pp. 23, 24).

In order to attain the object of the Scripture course, the classes must be properly organized. “Let our first care, then, be to see that in seminaries and academical institutions the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand” (Prov., p. 17).

“The chairs of Scripture are to be filled according to the condition and the means of the different seminaries, but always in such a way that no student shall be deprived of the means of learning those things of which a priest may not lawfully be ignorant.” According to Dr. C. L. Souvay, C.M., this translation, which is taken from “Rome and the Study of Scripture” (p. 43), is a faulty version of the Latin original which reads: “Magisteria Scripturae tradendae ita constituentur, quemadmodum cujusque Seminarii conditio et facultates ferent: ubique tamen cavebitur, ut alumni copia suppetat eas res percipiendi, quas ignorari sacerdoti non licet.” He writes: “Pope Pius X did not say, as we are told: ‘The chairs of Scripture *are to be filled* according to the condition and the means of the different seminaries,’ which seems to have reference to the qualifications of the professors; but, ‘the classes of Scripture *shall be organized*. . .’ The rest of the paragraph can leave no doubt as to this being the meaning: ‘But always in such a way that no student shall be deprived of the means of learning those things of which a priest may not lawfully be ignorant.’” (Cath. Educ. Assoc. Bulletin, XVIII, 1921, p. 496). The writer of “Recent Bible Study” (Eccles. Rec., XXXIV, 1906, p. 658), translates the passage in question as follows: “Chairs of Scripture are to be established according to the condition and the means of the different seminaries.”

The course of Sacred Scripture must be divided over the whole course of theology. Canon 1365, par. 3 reads: “Cursus theologicus saltem integro quadriennio contineatur, et praeter theolo-

Length of Course gium dogmaticam et moralem, complecti praesertim debet studium sacrae Scripturae," and Pius X writes: "The curriculum of Biblical studies is to be divided over the entire period during which ecclesiastical students pursue their course of sacred studies within the walls of the seminary; so that when the course is finished each student may have gone through the entire curriculum" (Quoniam, p. 43). Since the study of philosophy is also pursued "within the walls of the seminary," Pope Pius seems to require that the course of Scripture should begin in the first year of philosophy. In this supposition his enactment would be against the literal sense of the paragraph of the Code which says that the *theological course* should comprise the study of Sacred Scripture. According to Dr. Souvay the key to this apparent discrepancy "is in the terminology used in reference to the educational system in vogue throughout Italy, where frequently the philosophic course is pursued, not in seminaries proper, but in what is called the *Lyceum*, an institution between the five years of classical studies in the *gymnasium* and the four or five years in the theological seminary. Note, moreover, that in this paragraph of the Apostolic Letter, the Scripture course is to coincide with the course of *sacred* studies: philosophy, whatever its importance and dignity, can scarcely come within the range of *sacred* studies. . . . Still, not only will it surely be within the spirit of the law to begin in our seminaries the Scripture course during the years devoted to philosophy, but it may be safely asserted that in view of the unpreparedness under which young students entering our seminaries are laboring nowadays, it is almost a necessity to commence from the very outset of seminary life, in order to remove, before our students enter theology this disability" (L. c., pp. 495, 496).

The course of sacred Scripture should begin with the study of "Introduction." "At the commencement of the course of Holy Scripture let the professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of the treatise which is called 'Introduction.' Here the student is taught how to prove the integrity and authority of the Bible, how to investigate and ascertain its true sense, and how to meet and refute objections.

Introduction

It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of theology; for the whole subsequent course must rest on the foundation thus laid and make use of the light thus acquired" (Prov., pp. 17, 18).

Pius X is still more precise as to the subjects that should be treated under the head of Introduction. "The instruction in Sacred Scripture to be imparted in every seminary should embrace, first, the principal ideas concerning inspiration, the canon of the Scripture, the original text and the most important versions, the laws of hermeneutics; secondly, the history of both Testaments; and thirdly, the analysis and exegesis of the different books according to the importance of each" (Quoniam, p. 43).

These regulations of Leo XIII and Pius X, therefore, not only give us a list of topics to be treated in the seminary course of Scripture, but also the order in which they are to be treated, viz., 1) General Introduction; 2) History of both Testaments; 3) Analysis and exegesis of the Sacred Books.

The introductory study must be followed by the interpretation of the text, or exegesis proper. "Next the teacher will turn his earnest attention to that more fruitful division of Scripture science which has to do with interpretation, wherein is imparted the method of using the Word of God for the advantage of religion and piety" (Prov., p. 18).

This aim of the course in exegesis "to use the Word of God for the advantage of religion and piety" is also emphasized by Pope Pius X: The teacher "will always remember, especially in treating of the New Testament, to conform to the precepts he explains to those who are afterwards, by their words and their example, to teach the people the doctrine of salvation. He will, therefore, in the course of his instruction, explain to his students the best way of preaching the Gospel, and will stimulate them, as occasion may offer, to observe diligently the commands of the Lord Jesus Christ and the Apostles" (Quoniam, p. 44).

On account of the superabundance of matter the seminary course does not allow sufficient time to go through the whole Bible. "We recognize, without hesitation, that neither the extent of the

Method of Exegesis

matter nor the time at disposal allows each single book of the Bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation—and, therefore, the professor should equally avoid the mistake of giving a mere taste of every book, and of dwelling at too great length on a part of one book. If most schools cannot do what is done in the large institutions—that is, take the students through the whole of one or two books continuously and with a certain development—yet at least those parts which are selected should be treated with suitable fullness; in such a way that the students may learn from the sample, that is put before them, to love and use the remainder of the sacred book during the whole of their lives” (Prov., p. 18).

These words of Pope Leo do not give a definite rule how to deal with the wealth of matter in the course of exegesis. Pius X, however, goes more fully into the question, and outlines a definite

Program of Pius X

program for the course of exegesis indicating what parts of the Old and New Testament are to be selected for treatment in the class room. “Since, on the one hand, it is not possible to have a detailed exposition of the whole of Scripture given in school, and, on the other, it is necessary that the whole of Scripture should be in some sense known to the priest, the professor shall take care to have special treatises or introductions for each of the books to prove their authority, when occasion requires, and to give the analysis of them; but he will, at the same time, dwell at greater length on the more important books and parts of books” (Quoniam, p. 44).

Old Testament. “With regard to the Old Testament, he will make use of the latest results of research in illustrating the history of the Hebrew people and their relations with other Oriental nations; he will treat of the main features of the Mosaic Law; and he will explain the principal prophecies” (Ibid.).

“He will take especial pains to imbue his students with zeal to study and understand those psalms which they recite daily in the Divine Office; he will select some of those psalms for interpretation in order to show by way of example, the method to be followed by the students in their private studies to interpret the others” (Ibid.).

New Testament. “Treating of the New Testament, he will

explain briefly and clearly the special characteristics of each of the four Gospels, and the proofs of their authenticity; he will also illustrate the general character of the entire Gospel story, the doctrine of the Epistles and the other books" (Ibid.).

"He will pay special attention in treating of those parts of both Testaments, which concern Christian faith and morals" (Ibid.).

Putting all the points of the letter of Pope Pius together, we have the following program of Bible studies for the seminary:

I. General Introduction.

- 1) Principal ideas concerning inspiration. 2) The Canon.
- 3) Original Text. 4) The most important versions.
- 5) Laws of hermeneutics.

II. Special Introduction.

- 1) Special treatises on all the books of the Bible, to prove their authority. 2) Analysis of all the books, dwelling at greater length on the more important books and parts of books. 3) History of the Hebrew people and their relations with other Oriental nations. 4) General character of the entire Gospel story. 5) Special characteristics of each Gospel and the proofs of their authenticity.

III. Exegesis.

- 1) Old Testament.
 - a) Main features of the Mosaic Law.
 - b) Principal prophecies.
 - c) Some of the psalms.
- 2) New Testament.
 - a) The four Gospels.
 - b) The doctrine in the Epistles and the other books.

Pius X also requires that provision should be made for an advanced course of Bible study for the benefit of the more promising students, or for those who may be candidates for theological degrees. "The more promising students are to be instructed in the Hebrew tongue, in Biblical Greek, and whenever possible, in some other Semitic language, such as Syriac or Arabic" (Quoniam, p. 44).

"In seminaries which enjoy the right of conferring academical degrees, it will be necessary to increase the number of lectures on Sacred Scripture, and consequently to go more deeply into gen-

eral and special questions, and to devote more time and study to Biblical exegesis, archaeology, geography, chronology, theology and history" (Ibid., p. 45).

"Special diligence is to be shown in preparing select students for the academical degrees in Sacred Scripture according to the rules laid down by the Biblical Commission—a matter of no small importance for securing suitable professors for Scripture in the seminaries" (Ibid.).

With regard to the binding force of the above regulations of Pius X, concerning the seminary program of Bible studies, it is needless to remark that he wishes them to be observed. In the beginning of his Apostolic Letter he writes: "We now lay down the following rules which we regard as of the greatest utility." And he closes the Letter with the words: "This is Our Will and Our Command, everything to the contrary notwithstanding." Some authorities, however, are of the opinion that a certain latitude is permissible in adapting the program to the needs of individual seminaries. Micheletti, one of the commentators on this legislation of Pius X, does not adhere closely to the program in outlining his four years' course of Bible study. To give only one example, he puts the study of the Canon and of the versions into the third year of theology, whereas Pope Pius orders these subjects to be taught in the class of General Introduction. It would seem, therefore, as Dr. Souvay writes, "that the pontifical directions in this matter may not be looked upon as hard and fast rules to be slavishly followed" (Cath. Educ. Assoc. Bulletin, XVIII, 1921, p. 499).

If we now compare the program of Pius X with the plan of Scripture studies adopted at our first annual meeting at St. Louis in 1919 (cf. First Annual Report, p. 161), we find an almost perfect agreement between the two. In the latter plan there is no special mention of inspiration and the laws of hermeneutics among the subject matter of the first year, the topics listed being: De Textibus, Versionibus, Canone, Historia et Geographia Biblica, Archaeologia. But in the first year of dogmatic theology we find the treatise De Scrip-

**Compliance with
the Program
of Pius X**

**Comparison of the
Program of Pius X
with the Program
of the First
Franciscan
Educational
Conference**

tura; hence it was probably the intention of those who drew up this plan that inspiration and the laws of hermeneutics should be treated in the dogmatic tract *De Scriptura*. Pius X only requires that "the principal ideas concerning inspiration" should be taught at the beginning of the course of theology; it would seem, therefore, that he was of the opinion that inspiration should be fully treated in the dogmatic treatise on Scripture. Micheletti puts the treatise on inspiration in the third year of theology, and other writers on this subject are of the opinion that the student cannot understand the nature of inspiration until he has mastered at least the theological treatises *De Deo Uno* and *De Gratia*. This brings up the question of the closer coordination of the Scripture and dogma classes. It is maintained that some Scriptural questions should logically precede certain theological treatises and on the other hand certain theological notions are necessary for the proper treatment of several Scriptural problems. If each of the four years of theology would have its separate classes, an adjustment is easily possible by an agreement among the professors, as to who of them should teach a subject common to all.

To bring the St. Louis program of studies into perfect agreement with the program of Pius X it would only be necessary to list among the topics of the first year of Scripture, in the former plan, *Notiones praeicipuae de Inspiratione* and *Hermeneutica sacra*.

The students in our theological course would, no doubt, derive much more benefit from their Biblical studies, if they made some kind of preparation for them. They prepare themselves for their theological studies by the study of philosophy, but there is no similar preparation for the study of Sacred Scripture. Such a preparation could be made in the form of a preliminary course of reading of the Bible beginning with the first year of philosophy. All recent writers on the Scripture course in theological seminaries for the education of the secular clergy are practically unanimous in deploring the lack of preliminary knowledge which they find in the candidates entering the seminary, and they all agree in recommending a course of reading of the sacred text to be begun in the course of philosophy or even in the preparatory seminary. Thus Dr. Heuser declares that a student before he begins his

**Preliminary
Course of
Reading**

introductory studies should have read cursorily the Pentateuch, the Books of Kings, the Sapiential and Didactic books, the chief Prophecies, the Gospels, the Acts, and the chief Epistles. This reading should be done without any commentary except that found in the footnotes of our English version. The best time, he thinks, for this reading, assuming a course of two years in philosophy and four in theology, is the first year of philosophy. He then gives a detailed plan indicating what portions should be read, the whole matter containing about 700 Chapters or less than 800 pages of ordinary octavo print. Allowing 250 days for the scholastic year the task could be accomplished by reading about 3 Chapters every day (Cath. Educ. Assoc. Bulletin, XI, 1914, pp. 382, 383).

It might be objected that the above complaint concerning the lack of preliminary knowledge of the Bible in candidates entering the seminary does not apply to our clerics. At the very threshold of his religious life the young Friar learns "that the rule and life of the Friars Minor is this: to observe the Gospel of our Lord Jesus Christ." In studying the rule and testament of our holy father St. Francis, he cannot fail to notice the many childlike allusions to the Gospel. As a novice and as a cleric he listens every day to portions of the Bible read at meals. He learns many texts of Scripture in his daily meditations and above all, from the very beginning of the novitiate, he recites the canonical hours every day in the choir. Nevertheless even in the case of our clerics a more thorough preparation for the scientific study of the Bible in the course of theology would be very desirable. This can be obtained by a systematic course of reading during the three years of philosophy.

In introducing such a course we would only revive an institution of the great mediaeval universities of Europe. The Friars who taught theology at Oxford and Paris and other great centres of learning were called "*Magistri in Sacra Pagina*," Masters of the Sacred Page, that is, of Holy Scripture. This proves that in the language of those days the Bible and theology were synonymous terms or in other words, that the Bible ruled the schools. If we examine the works of St. Thomas, St. Bonaventure, Duns Scotus, and others, we shall be forced to conclude that these men had a remarkable knowledge of the text of the Bible. A brief examination of the stages through which a theological professor

passed, before reaching the goal of his ambition, will show whence they derived this knowledge. He began his career as "Lector Biblicus" and then passed on to the explanation of the Sentences and was then known as "Lector Sententiarum," and finally he became "Magister in Sacra Pagina." That is, he began and ended with the Bible. The duty of the Lector Biblicus was to lecture on the Bible "cursorie et biblice" that is, he was not to comment on the text, but to set forth the text itself, the history and the authorship of the various books and such kindred questions as are now classed under Biblical Introduction. In the next stage, as Lector Sententiarum, he lectured on the systematized theology of the Church. When he did begin to lecture on the Sentences he must have had a thorough knowledge of the Bible from which this formal theology was drawn.

But the teaching of theology was not his final aim. In due course he would present himself for the degree of Master, and as "Master in Theology," or as he was then called "Magister in Sacra Pagina," he gave formal lectures on the Bible, such as are still found in the commentaries of St. Bonaventure and St. Thomas. This was theology *par excellence*, because the old Masters were convinced that there could be no real theology which was not based on the full understanding of the Bible. And hence they called the Bible, theology. Thus, for instance, St. Bonaventure simply says: "Sacra Scriptura sive theologia" (Breviloquium, pars. 1, c. 1; Opera omnia, V, 210). The Bible was the beginning and end of the theological professor's work at a mediaeval university. The simple text of the Bible first, then the systematized theology as found in the Sentences, then the free and magisterial exposition of any book or books of the Bible at the Master's choice. (Cf. on this point the interesting article by Fr. Hugh Pope, "Teaching of Scripture in Seminaries" (Eccles. Rev., LXIV, 1921, p. 502 sqq.; H. Felder, Geschichte der wissenschaftlichen Studien im Franziskanerorden, p. 495).

Fr. Pope suggests that we restore the oldtime Lector Biblicus at least in the form of early classes devoted to intelligent reading of the text of the Bible, and he is convinced that until this is done, the Scripture classes will prove barren of those results we are anxious to achieve. If the student has gone through such a course of reading "he will then come to theology and its scientific

study with a good working knowledge of the quarry whence it was ultimately drawn and he will realize that the stones hewn from it are living, precisely because the quarry itself is not dead and worked out, but a living thing which serves to explain and is in its turn itself explained by the theology divinely deduced from it" (l. c., p. 508). To understand the remark of Fr. Hugh Pope concerning "living stones" it will be necessary to refer to the beginning of his article where he says that many modern theologians seem to regard the Bible as a quarry whence all the good stones have long since been drawn and around which they are now content to erect a barbed-wire fence lest anybody should fall into it (Ibid., p. 502).

These suggestions of Fr. Pope are worthy of serious consideration. If the Friars of the mediaeval universities owed their wonderful knowledge of the Bible to their system of training why cannot the same system, adapted to the present day, bring forth similar results? If the reinstitution of the Lector Biblicus in the form of a course of reading of the Bible, will induce our students to form a lifelong habit of reading the Bible daily, by all means let us do so, beginning as early as possible, at least in the first year of philosophy. Of course the lectors of philosophy might object to have another subject added to their curriculum, which, they say, is already overburdened. But the proposed course of reading could be so arranged as not to put any great burden either on the lector or on the student. Part of the time prescribed for daily spiritual reading could be used for reading the allotted portions of the Bible. But some control of this reading is necessary on the part of the lector. Therefore, once a week the students will be asked to give an account of the reading that has been appointed for that week. This, of course, should be done in the class room and the lector will simply require the students to give the main contents of the chapters they have read. If we distribute the matter over the three years of philosophy, the annual amount to be read would comprise about 460 pages or about 12 pages a week (taking as a model the octavo edition of the English Bible published by the John Murphy Co., of Baltimore and New York). This is surely not too much. The reading should be done reverently and attentively, but without paying too much attention to difficult passages. If the footnotes do not offer a ready solution,

let the students continue the reading and leave the solution of the difficulty to the Scripture course of theology. The main object of the reading is to make them acquainted with the Bible and with the plan of divine Providence in dealing with fallen man, and thus to lead them to love the Bible and to form the resolve to make it their daily companion throughout their priestly life, a practice which will be of the greatest value to them for their own sanctification and the exercise of the priestly office. "None can fail to see what profit and sweet tranquillity must result in well disposed souls from such devout reading of the Bible. Whosoever comes to it in piety, faith and humility, and with a determination to make progress in it, will assuredly find therein and will eat the 'bread that cometh down from heaven'; he will, in his own person, experience the truth of David's words: 'The hidden and uncertain things of Thy Wisdom thou hast made manifest to me.' For this table of the 'Divine Word' does really 'contain holy teaching, teach the true faith, and lead us unfalteringly beyond the veil into the Holy of Holies'" (Imitatio Christi, IV, 11; Benedict XV, Spir. Paracl., p. 35).

After these rather long digressions we shall return to the subject of this paper and in its concluding part note the directions of the Holy See concerning the student of Sacred Scripture.

III. THE STUDENT

First of all the student is admonished to approach the study of the Bible with proper dispositions. "Let all, therefore, especially the novices of the ecclesiastical army, understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms" (Prov., p. 8).

"We admonish, with paternal love, all students and ministers of the Church always to approach the sacred writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof unless the arrogance of 'earthly' science be laid aside, and there be excited in the heart the holy desire for that wisdom 'which is from above.' In this way the intelligence, which is once admitted to these sacred studies, and thereby illuminated and strengthened, will acquire a marvelous facility

in detecting and avoiding the fallacies of human science, and in gathering and using for eternal salvation all that is valuable and precious; whilst, at the same time, the heart will grow warm, and will strive, with ardent longing, to advance in virtue and in divine love" (Prov., pp. 35, 36).

The papal enactments also tell the student what motives should animate him in studying Holy Scripture. His immediate object should be his own spiritual formation. "For the saving and for the perfection of ourselves and of others there is at hand the very best of help in the Holy Scriptures, as the book of Psalms, among others, so constantly insists; but those only will find it who bring to this divine reading not only docility and attention but also piety and an innocent life" (Prov., p. 11).

"How can a cleric teach others the way of salvation if through neglect of meditation on God's Word he fails to teach himself? What confidence can he have, that, when ministering to others, he is really 'a leader of the blind, a light to them that are in darkness' . . . if he is unwilling to study the said Law and thus shuts the door on any divine illumination on it" (Spir. Paracl., p. 40)?

Another motive that should influence the student to give his careful attention to the Bible is its doctrinal utility. "For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the Supreme Good and the All-perfect Being, or of the works which display His glory and His love. Nowhere is there anything more full or more express on the subject of the Savior of the world than is to be found in the whole range of the Bible" (Prov., pp. 8, 9).

"It is from the Bible that we gather confirmations and illustrations of any particular doctrine we wish to defend" (Spir. Paracl., p. 40).

Finally the student should study the Bible in order to prepare himself for the proper exercise of his future office of preaching the Word of God. "It is this peculiar and singular power of Holy Scripture, arising from the inspiration of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech, and com-

**Oratorical
Utility**

municates force and power to his eloquence. . . . All those who have a right to speak are agreed that there is in the Holy Scripture an eloquence that is wonderfully varied and rich, and worthy of great themes. . . . This is confirmed by the best preachers of all ages, who have gratefully acknowledged that they owe their repute chiefly to the assiduous use of the Bible, and to devout meditation on its pages" (Prov., pp. 9, 10).

"The real value of the Bible is for our preaching—if the latter is to be fruitful. On this point it is a pleasure to illustrate from Jerome what We ourselves said in our Encyclical on 'Preaching the Word of God' entitled *Humani Generis*. 'Let a priest's speech be seasoned with the Bible' (Ep. LII, 8). 'The Scriptures are a trumpet that stirs us with a mighty voice and penetrates to the souls of them that believe' (In Amos III, 3). 'Nothing so strikes home as an example taken from the Bible'" (In Zach. IX, 15; Spir. Paracl., p. 41).

Pope Benedict XV also tells the student how he should study the Bible according to the example of Jerome. In the first place he must love it and read it. "At the very outset . . . We are deeply impressed by the intense love of the Bible which St. Jerome exhibits in his whole life and teaching: both are steeped in the Spirit of God. This intense love of the Bible he was ever striving to kindle in the hearts of the faithful, and his words on this subject to the maiden Demetrias are really addressed to us all (Ep. CXXX, 20): 'Love the Bible and Wisdom will love you; love it and it will preserve you; honor it and it will embrace you'" (Spir. Paracl., p. 27).

The student should imitate Jerome not only in his love of the Bible, but also in his constant reading of it. "His unceasing reading of the Bible and his painstaking study of each book . . . gave him a knowledge of the text such as no other ecclesiastical writer of old possessed" (Spir. Paracl., p. 27). "He insists in season and out, on daily reading of the text" (Ibid., p. 33). "If then, St. Jerome begs for assiduous reading of the Bible by the faithful in general, he insists on it for those who are called to 'bear the yoke of Christ' and preach His Word" (Ibid., p. 37).

After these general counsels concerning the motives that should animate him, and the method and model he should follow, the

student is admonished to show diligence and industry in studying the Bible. "It is Our wish and fervent desire to see an increase in the number of the approved and persevering laborers in the cause of Holy Scripture; and more especially that those whom divine grace has called to Holy Orders, should, day by day, as their state demands, display greater diligence and industry in reading, meditating, and explaining it" (Prov., p. 7).

Before beginning the course of Scripture the student must have the necessary scientific preparation for this study. "Care must be taken . . . that beginners approach the study of the Bible well

Preparation of the Student

prepared and furnished; otherwise just hopes will be frustrated, or, perchance, what is worse, they will unthinkingly risk the danger of error, falling an easy prey to the sophisms and labored erudition of the Rationalists. The best preparation will be a conscientious application to philosophy and theology under the guidance of St. Thomas of Aquin, and a thorough training therein. . . . By this means, both in Biblical studies and in that part of theology which is called *positive*, they will pursue the right path and make satisfactory progress" (Prov., pp. 24, 25).

Since there is no time to cover all the matter of the Scripture course in detail, the student must make up the deficiency by private study. "Students should endeavor to make up by private

Private Study

study what the schools fail to supply in this branch of sacred learning. As lack of time will render it impossible for the professor to go over the whole of Scripture in detail, they will by themselves devote a certain portion of time every day to a careful perusal of the Old and New Testaments—and in this they will be greatly helped by the use of some brief commentary to throw light on obscure passages and explain the more difficult ones" (Quoniam, p. 45).

The students should read not only the text and commentaries but also the works of good authors who treat of subjects pertaining to the Bible. "The students of Sacred Scripture are to

Supplementary Reading

be exhorted to read not only interpretations of the Scripture, but good authors who treat of subjects connected with this study—for instance, the history of both Testaments, the life of Our Lord and the Apostles,

and books of travel in Palestine—from all of which they will easily acquire knowledge of Biblical places and customs” (Quoniam, p. 46).

In order to give the students an opportunity to do such supplementary reading the seminaries would provide a suitable library for the use of the students. “To further this object (i. e., supplementary reading) efforts will be made to supply each seminary, as far as circumstances permit, with a small library in which books of this kind will be at the disposal of the students” (Quoniam, p. 46).

Library for Students

The students must give proof of the progress they have made in their studies by periodical examinations. “Students are to undergo an examination in Scripture, as well as in other parts of theology, to show the profit they have derived from the lessons, before they are allowed to pass into another class or to be initiated in sacred orders” (Quoniam, p. 45).

Students Must Pass Examinations

Students who aspire to academical degrees must pass a special examination in Scripture. “In all academies every candidate for academical degrees in theology will be asked certain questions on Scripture relating to the historical and critical introduction as well as to exegesis; and will prove by examination that he is sufficiently acquainted with the Hebrew tongue and has knowledge of Biblical Greek” (Quoniam, p. 46).

Examination of Candidates for Theological Degrees

These are the principal rules and regulations issued by the Holy See within the last thirty-five years concerning the study of Sacred Scripture in theological seminaries. They are an added proof (if any proof is necessary) of the truth of the words of Pope Leo in his Encyclical Letter, *Providentissimus Deus*: “The calm and fair consideration of what has been said will clearly show that the Church has never failed in taking due measures to bring the Scriptures within the reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred upon her by Almighty God for the protection and glory of His Holy Word.”

DISCUSSION

FR. VALENTINE SCHAAF:—Under title XXI of book III of the Code of Canon Law, which treats of seminaries, canon 1366 § 3 ordains that “provision must be made that at least for Sacred Scripture, dogmatic theology, moral theology and Church history there be as many distinct professors.” Now the question is raised whether this canon 1366 § 3 applies also to the teaching staff of religious institutes. At first sight it would not appear so. For the entire title XXI of book III speaks of seminaries for the secular clergy, whereas the regulations laid down in title XII of book II: *De Ratione Studiorum in Religionibus Clericalibus* are rather general; neither would any canon of this title appear to extend the prescriptions of title XXI of book III to the curriculum in clerical religious institutes.

However, this view must yield to the clear statement which Pope Pius XI makes in his apostolic letter “*Unigenitus Dei Filius*” of March 19, 1924, which he addressed to the supreme moderators of regular orders and other

Distinct Lectors for S. Scripture

sodalities of male religious. After urging these superiors to provide only exemplary and competent lectors for the higher studies, the Pontiff adds: “neither may you forget what you read in the Code of Canon Law: ‘Provision must be made that at least for Sacred Scripture, dogmatic theology, moral theology and Church history there be as many distinct professors.’” (*Neque illud vobis excidat quod in Codice iuris canonici legitur: ‘Curandum uti saltem sacrae Scripturae, theologiae dogmaticae, theologiae moralis et historiae ecclesiasticae totidem habeantur distincti magistri.’*” A. A. S., XVI, 140.) From these words of the Holy Father only one inference is possible, viz., that in our theological courses the major branches, and in particular Sacred Scripture, must each have its distinct lector. This lector of Sacred Scripture may not at the same time teach any of the other major subjects, i. e., dogmatic theology, moral theology or Church history, though nothing in the law would prevent him from giving instructions in other minor branches, e. g., in liturgy.

Section IV of the *motu proprio* of Pius XI, “*Bibliorum scientiam*” of April 27, 1924 (A. A. S., XVI, 181) indicates beyond a doubt that the Holy See does not bind clerical religious institutes to provide as lectors in sacred

Degrees Obtained from Biblical Commission or Biblical Institute Necessary?

Scripture only such as shall have obtained at least the baccalaureate in Sacred Scripture from the Biblical Commission or the Biblical Institute as ordained for seminaries in section III of that document. For in section IV the Pope expresses his desire only (*Summi ordinum . . . moderatores id velle Nos sciant*) that of the religious who are found to be more qualified to prosecute studies in Sacred Scripture, “if not all, at least one” (*si non omnes, at saltem eorum aliquem*) be directed to attend the schools of the Biblical Institute. Manifestly, if only one or the other member of the larger clerical religious institutes frequents those schools, lectors with even the bachelor’s degree will never be provided in such numbers as would suffice for all the study-houses of those institutes. Therefore it cannot be the mind of the Pope that only such lectors be assigned to the various houses of studies in clerical religious institutes. It would rather appear to be the wish of the Holy See that professors with degrees obtained from the Biblical Commission or the Biblical Institute be provided at least for those schools of the institute where advanced courses

are given in order to prepare lectors for the houses of studies where courses corresponding to those of the major seminary for the secular clergy are conducted.

While renewing the prohibition of editions and translations of the Bible that are not made under proper supervision of the Church (canons 1391 and 1399, n. 1), the Code of Canon Law in canon 1400 retains the exemption already granted by Leo XIII in the Constitution "*Officiorum ac munerum*," 23 Jan. 1897, n. 5, 6, 8 (Collectanea S. C. de Propaganda Fide [Romae, 1907] n. 1958) in favor of those "who devote themselves in any manner to theological or Biblical studies" (*qui studiis theologicis vel biblicis quovis modo operam dant*).

This exemption holds also for the students pursuing the usual studies in theology in preparation for the priesthood. For, if any doubt existed, it had been removed by the Sacred Congregation of the Index by a decision handed down May 23, 1898, ad 1: "Circa Constitut. *Officiorum ac munerum* sequentia dubia proposita fuerunt: I. Utrum haec verba articuli 5: *qui studiis theologicis aut biblicis dant operam* intelligenda tantum sint de doctis viris iis scientiis deditis, aut extendi valeant ad universos sacrae theologiae tirores. R. Ad 1. Negative ad primam partem; affirmative ad secundam." Collectanea S. C. de Propaganda Fide [Romae, 1907] n. 2000).

However, like Leo XIII, so, too, the Code in granting this exception to students of theology and Scripture adds the limitation "... provided those books are edited faithfully and entirely, and in their introductions and annotations the dogmas of Catholic faith are not attacked" (Canon 1400).

By this exception established by the law itself, these editions and versions may be employed by our theological students for purposes of reference for the better pursuit of their scriptural studies. It is not, however, permitted to place them in the hands of the students as the text which is to be commented upon. In a Catholic seminary for both professor and student the only standard text of the Bible to be followed is the Vulgate. "The professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that 'in public lectures, disputations, preaching, and exposition' (Sess. iv, *Decr. de Edit. et Usu Sacr. Libr.*), the Vulgate is the 'authentic' version; and this is the existing custom of the Church. At the same time, the other versions, which Christian antiquity has approved, should not be neglected, more especially the more ancient MSS. For, although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity or want of clearness, the 'examination of older tongues,' to quote St. Augustine, will be useful and advantageous." Thus Leo XIII, in his encyclical letter "*Providentissimus Deus*," November 18, 1893, 3 (Acta Sanctae Sedis XXVI, 279,—English: Rome and the Study of Scripture [St. Meinrad, 1919] 18-19).

While these same editions and versions may be employed as the text for exercise by the students of theology studying the various languages, the same is not true for students not yet in theology. "Cum huic s. Indicis Congregationi dirimenda proposita fuerint sequentia dubia: I. Utrum sub nomine eorum, *qui studiis theologicis vel biblicis dant operam* veniant etiam alumni, qui theologiae et linguae hebraicae ac graecae in scholis Seminariorum vacant? Et quatenus affirmative; II. Utrum possit Episcopus permittere ut in scholis alumni, sub ductu professoris, textus hebraicos et graecos ab

acatholicis editos, legant ac vertant, dummodo non impugnentur in prolegomenis aut adnotationibus talium librorum catholicae Fidei dogmata?

"Eadem s. Congregatio sub die 18 Iunii 1898, iisdem dubiis mature perpendens, respondendum censuit: Ad I. *Affirmative*. Ad II. *Negative*; nisi specialem a S. Sede facultatem obtinuerit." S. C. Indicis, 21 Iunii 1898 (Acta Sanctae Sedis, XXX, 749).

FR. FELIX M. KIRSCH:—The Superiors of the Religious Orders are doing all in their power to assist the Holy See in safeguarding the priceless treasure of the Word of God. It is for us to assist them in their endeavors by making diligent use of the publications on the subject of the Bible brought out by the respective Curiae Generalitiae of the various branches of our holy Order. Our Curia Generalitia has brought out, in a very serviceable form, several Papal pronouncements on the subject of the Bible. Among these are the Motu Proprio of Pope Pius XI, *De disciplinae Biblicae magisteriis*, and the encyclical letter of Pope Leo XIII, *Providentissimus Deus*. The publication contains, besides, the pertinent decisions of the Congregation of the Holy Office and of the Biblical Commission. A valuable bibliography of Papal pronouncements is also included. The pamphlet contains also an important letter of our Most Reverend General on the subject of the Bible.

Another equally valuable pamphlet issued from our Curia Generalitia contains the Apostolic Letter of Pope Pius XI *Unigenitus Dei Filius*, dealing with studies, and addressed to the Superiors of the Religious Orders of men. The publication contains also two valuable letters of our Most Reverend General on the same subject of ecclesiastical studies. One of these deals with the subject of studies in the whole Order, while the other touches on the matter of the studies in the North American Provinces.

FR. RAPHAEL JANUSZEWSKI:—This is the first time that I am privileged to attend a Meeting of the Franciscan Educational Conference, but I shall return to Wisconsin all the richer for the experience. The excellent paper of Fr. Vigil and the discussion which it occasioned

Object of Our Conference

exemplify to me in a very splendid way the object of our Conference. I can well imagine that there might be one or the other in our midst who would wish to see radical changes made in our course of study as a result of our annual meetings. But such is not the purpose of the Franciscan Education Conference. Ours is not a council of Superiors to confer on a specific topic and to make specific rulings. Ours is rather a *Teachers' Seminar* to communicate our impressions and experiences; to propose most efficient ways and means for the promotion of the branch of studies assigned to us; to harmonize divergent tendencies in our course; to bring about unity without stagnation; and to produce the best results without cramping individuality or checking initiative. This may be accomplished, not by taking back home a code of set rules, but by applying individuality to our teaching what has impressed us at the Meeting as being most helpful and feasible in given circumstances.

PRACTICAL USE OF THE BIBLE IN ASCETICAL THEOLOGY, IN CATECHETICS, AND ESPECIALLY IN HOMILETICS

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Sacred Scripture, the Bible, is the Word of God. For, "the books of the Old and New Testament . . . , having been written

under the inspiration of the Holy Ghost, have God for their author.”¹ Holy Mother Church has the authority and the obligation to preach the Word of God to all nations of all times. The Church received the commission from her divine Founder: “All power is given to me in heaven and in earth. Going, therefore, teach ye all nations . . . to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world”;² “Go ye into the whole world and preach the gospel to every creature. . . . But they going forth preached everywhere, the Lord working withal and confirming the Word with signs that followed.”³

The Church exercises her authority and fulfills her obligation through duly authorized teachers and preachers, who by the will of Christ are the Supreme Pontiff and the Bishops. But, since these cannot directly teach and preach the Word of God “to every creature,” they necessarily must commission priests as their helpers, that they going forth may preach “everywhere.” St. Paul’s words refer to this exercise of authority: “Whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, unless they be sent? . . . Faith then cometh by hearing, and hearing by the Word of Christ. But I say: Have they not heard? Yes, verily, ‘their sound hath gone forth into all the earth and their words unto the ends of the whole world.’”⁴

The preaching of the Word of God is called the “magisterium” of the Church, whereas the administration of the means of salvation is called the “ministerium” and the government of the faithful by the Supreme Head of the Church and his brethren in the Episcopate is called the “gubernium” of the Church. These three are essential to the Church and are co-equal. Consequently, it cannot be said that one is more important than the other. Still, the importance of teaching and preaching the Word of God has been distinctively emphasized. Christ Jesus said of Himself: “I must preach the kingdom of God: for therefore am I sent”⁵

¹ Conc. Vat. sess. 3, c. 2, de Rev.

² Matt. 28, 18-20.

³ Mark, 16, 15, 20.

⁴ Rom. 10, 13-15, 17-18.

⁵ Luke, 4, 43.

The apostles, when ordaining the first deacons, said: "But we will give ourselves continually to prayer and to the ministry of the Word."⁶ St. Paul, of whom the Lord had said: "This man is to me a vessel of election, to carry my name before the Gentiles and kings and the children of Israel,"⁷ considered the preaching of the Word of God his principal duty: "Christ sent me not to baptize, but to preach the gospel."⁸ The Council of Trent emphasizes the importance of preaching: "Hoc est praeceptum episcoporum munus."⁹ And St. Thomas Aquinas makes the statement: "Officium docendi commisit Christus Apostolis, ut ipsi illud exercerent tanquam principalissimum."¹⁰

There is a very practical relation between Sacred Scripture and the "magisterium" of the Church, between the Bible and Asceticism, Catechetics and especially Homiletics. This relation is not only practical, but essential and indispensable, so much so that in the present order of salvation Ascetic Theology, Catechetics and Homiletics without the use, the frequent and constant use, of Sacred Scripture would be ineffectual and futile. This must be stated as a thesis and can be proved beyond a doubt. "All Scripture, inspired by God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."¹¹ These words of the inspired writer are not only a positive statement of the usefulness of Sacred Scripture, but also of the uselessness of human endeavor "to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work" without the aid of Sacred Scripture.

Pope Leo XIII in his Encyclical "Providentissimus Deus" established this thesis most eloquently. His words must court attention: "An apostolic man finds in the sacred writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God's name and in God's own words. And it is this peculiar and singular power of

⁶ Acts, 6, 4.

⁷ Acts, 9, 15.

⁸ I Cor. 1, 17.

⁹ Conc. Trid. sess. 5, c. 2.

¹⁰ Summa III, q. 67, a. 2, ad 1.

¹¹ II Tim. 3, 16-17.

Holy Scripture, arising from the inspiration of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech and communicates force and power to his eloquence. For those who infuse into their efforts the spirit and strength of the Word of God, speak 'not in word only but in power also, and in the Holy Ghost, and in much fulness.'¹²

"Hence, those preachers are foolish and improvident who, in speaking of religion and proclaiming the things of God, use no words but those of human science and human prudence, trusting to their own reasonings rather than to those of God. Their discourses may be brilliant and fine, but they must be feeble and must be cold, for they are without the fire of the utterance of God and they must fall far short of that mighty power which the speech of God possesses: 'for the Word of God is living and effectual and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit.'¹³

"But, indeed, all those who have a right to speak are agreed that there is in the Holy Scripture an eloquence that is wonderfully varied and rich and worthy of great themes. This St. Augustine thoroughly understood and has abundantly set forth. This also is confirmed by the best preachers of all ages, who have gratefully acknowledged that they owed their repute chiefly to the assiduous use of the Bible and devout meditation on its pages. The Holy Fathers well knew all this by practical experience and they never cease to extol the Sacred Scriptures and its fruits. In innumerable passages of their writings we find them applying to it such phrases as 'an inexhaustible treasury of heavenly doctrine'¹⁴ or 'an ever flowing fountain of salvation,'¹⁵ or putting it before us as 'fertile pastures and beautiful gardens in which the flock of the Lord is marvellously refreshed and delighted.'"¹⁶

It is undeniable, therefore, that without the frequent and constant use of Sacred Scripture, Ascetics, Catechetics and Homiletics are ineffectual and futile, and fall short of their high purpose.

What is Ascetic Theology? What is Catechetics? What is

¹² I Thess. 1. 5.

¹³ Hebr. 4, 12.

¹⁴ S. Chrys. In Gen. Hom. XXI, 2; Hom. LX, 3; S. Aug. de Disc. Chr. II.

¹⁵ S. Athan. Ep. fest. XXXIX.

¹⁶ S. Aug. Sermon. XXVI, 24; S. Ambr. in Ps. 118 Sermon. XIX, 2.

Homiletics? Ascetic Theology is the scientific and systematic introduction to Christian perfection by inculcating the ways and

Three Branches

of the "Magisterium"

the means to overcome the obstacles of Christian perfection (vices and passions), to use the means of Christian perfection (prayer and sacraments) and to practice the Christian virtues which lead to Christian perfection, under the influence of divine grace. Catechetics is the scientific and systematic summary of the principles and rules according to which the religiously immature and ignorant (children, converts and the uneducated) must be taught the doctrine of Christian faith and according to which their hearts and characters must be formed for Christian life by the duly authorized messengers of God and His Church. Homiletics is the scientific and systematic summary of the principles and rules of sacred eloquence, which is the art of presenting by means of speech Christian doctrine (the Word of God, supernatural revelation, the deposit of faith) in such a manner that the faithful may learn their faith and voluntarily embrace it with mind and heart as their norm of life.

These, of course, are theoretical definitions. Practically Ascetic Theology, Catechetics, and Homiletics consist in the application of the principles and rules, in the use of the ways and means of each in order to realize their purpose. Their practical application, i. e., Asceticism, Catechizing, and Preaching antedate the theory of them. This paper considers their practical aspect only. Ascetic Theology, Catechetics, and Homiletics are differentiated by the class of faithful to which they are addressed. Catechetics addresses itself to the religiously immature and ignorant: children, converts and the uneducated; Homiletics appeals to the religiously mature, to the faithful in their adult years; Ascetic Theology is intended for the religiously advanced, for those who more energetically strive for Christian perfection. Or, Catechetics presents the Word of God to the Christian novice (catechumen); Homiletics presents the Word of God to the initiate in religion; Ascetic Theology presents the Word of God to the advanced.

Although Ascetic Theology, Catechetics, and Homiletics are three distinct branches of the pastoral care of souls, still they have one common purpose and one chief source. The chief source

**One Common
Purpose and
One Chief Source**

is Sacred Scripture and the common purpose is expressed by St. Paul: "The just man liveth by faith,"¹⁷ of course, the "faith that worketh by charity."¹⁸ This common purpose is explained in much detail in the Introduction of the Catechism of the Council of Trent: "A teacher in the Church should, therefore, use his best efforts that the faithful earnestly desire 'to know Jesus Christ and Him crucified,'¹⁹ that they be firmly convinced and with the most heartfelt piety and devotion believe, that 'there is no other name under heaven given to men, whereby we must be saved,'²⁰ for 'He is the propitiation for our sins.'²¹

"But since 'by this we know that we have known Him, if we keep His commandments,'²² the next consideration, and one intimately connected with the preceding, is to impress upon the attention of the faithful that their lives are not to be wasted in ease and indolence, but that we are 'to walk even as He walked,'²³ and pursue with all earnestness 'justice, godliness, faith, charity, patience, mildness';²⁴ for 'He gave Himself for us, that He might redeem us from all iniquity and might cleanse to Himself a people acceptable, a pursuer of good works.'²⁵ These things the Apostle commands pastors 'to speak and exhort.'²⁶

"But as our Lord and Savior has not only declared, but has also proved by His own example, that the Law and the Prophets depend on love,²⁷ and as, according to the Apostle, 'charity is the end of the commandment and the fulfillment of the law,'²⁸ it is unquestionably a chief duty of the pastor to use the utmost diligence to excite the faithful to a love of the infinite goodness of God towards us, that, burning with a sort of divine ardor, they may be powerfully attracted to the supreme and all-perfect good, to adhere to which is true and solid happiness. . . . This, assuredly, is that 'more excellent way'²⁹ pointed out by the Apostle, when he sums up all his doctrines and instructions in charity, which 'never falleth away.'³⁰ For whatever is proposed by the

¹⁷ Rom. 1, 17; Gal. 3, 11.

¹⁸ Gal. 5, 6.

¹⁹ I Cor. 2, 2.

²⁰ Acts 4, 12.

²¹ I John 2, 2.

²² I John 2, 3.

²³ I John 2, 6.

²⁴ I Tim. 6, 11.

²⁵ Tit. 2, 14.

²⁶ Tit. 2, 15.

²⁷ Matt. 22, 40.

²⁸ I Tim. 1, 5; Rom. 13, 10.

²⁹ I Cor. 12, 31.

³⁰ I Cor. 13, 8.

pastor, whether it be the exercise of faith, of hope or of some moral virtue, the love of our Lord should at the same time be so strongly insisted upon as to show clearly that all the works of perfect Christian virtue can have no other origin, no other end than divine love."³¹

The common purpose of Ascetic Theology, Catechetics, and Homiletics is, therefore, to bring forth in the faithful, catechumens, initiate and advanced, strong faith and ardent love and holiness of life. From now on they shall be considered jointly, with Homiletics in the foreground, so that the man—the ascetic, the catechist, the preacher—who teaches and preaches in Church of God, is considered in his practical relation to Sacred Scripture.

Enough has been said to suggest the very practical value of Sacred Scripture for Ascetic Theology, Catechics, and Homiletics. The teacher and preacher in the Church of God is 'the minister of Christ and the dispenser of the mysteries of God.'³² He is the ambassador of Christ, since he can say with St. Paul: "For Christ we are ambassadors, God as it were exhorting by us."³³ The mission of the teacher and preacher in the Church is to teach and to sanctify and to save human souls by the ministry of the Word.

Therefore, for the ascetic, catechist and preacher, Sacred Scripture is the handbook, written by the finger of God, for the instruction and guidance of the faithful of every class. From the "Book of Books" he will gather his thoughts and ideas, his proofs and arguments, his examples and illustrations, his motives, his method and manner, his inspiration and zeal. Sacred Scripture is his great resource, the storehouse ever full of the most useful and sublime matter which he may require. His preaching and teaching will be but a development of the lessons of this divine book, an explanation of the Word of God. Hence St. Augustine said: "The priest will preach in the right spirit in so far more or less, as he has made the contents of the holy Books more or less his own."³⁴ And the Sacred Congregation of Bishops and Regulars wrote to the Bishops and Religious Super-

³¹ I Cor. 16, 14.

³² I Cor. 4, 1.

³³ II Cor. 5, 20.

³⁴ S. Aug. de Doctr. Christ. IV, c. 5, n. 78; IV, cc. 6-7.

riors of Italy: "Sacrae eloquentiae potissimus fons, sacra Biblia." ³⁵

To the teacher and preacher in the Church of God Sacred Scripture is the compendium and summary of religion; yes, indeed, the most realistic presentation of religion, revealing the divine economy of salvation from Genesis to the Apocalypse, from the beginning to the end. Sacred Scripture presents, as in one grand panorama, the dealings of divine Providence with mankind. It is the Book of divine pragmatics and pedagogics. Behold the Scriptural plan of God's dealings with man: the creation, the fall, the promise of redemption, the time of probation and expectation, the redemption, salvation; the history of mankind in its course towards God, away from God, back to God; the promise of the Savior, His coming, His doctrine, His works, His sufferings, His death, His institution of the Church with its means of salvation, His pledges of eternal life; God's dealings with His chosen people in their fidelity and apostasy; the precepts and ways and means of salvation for every man. Whence does the dogmatician draw his best and strongest arguments for the truths of religion? From the same source, from which the sacred teacher gathers them: from Sacred Scripture. Hence, it has been emphasized that the discourse of the teacher and preacher of religion must be saturated with Sacred Scripture, not only with quotations from Sacred Scripture, but with the thoughts, doctrines, precepts, sentiments, emotions, characters, examples, purposes, and motives of Sacred Scripture. The sacred discourse must breathe forth the Scripture spirit in almost every utterance. How a discourse can be saturated with Sacred Scripture, is seen in the above quotation from the Catechism of the Council of Trent.

To the ascetic, catechist and preacher, Sacred Scripture is the Book of the Life of Christ, our God and Savior, in prophecy and type, in fulfillment and reality, in His hidden life and public life and on the cross, in His Church and in His glory. The four gospels, the Acts, the Epistles and the Apocalypse present Christ Jesus in fulfillment and reality and glory, in correspondence to the prophecies and figures and types, as they are found in the

³⁵ S. C. Epp. et Regg. super sacra praedicatione, die 31 Julii, 1894.

Prophets and Psalms and historical books of the Old Testament. If Christ could say of the Old Testament: "Search the Scriptures. . . . The same are they that give testimony of me,"³⁶ with how much more right could He now say to the sacred teacher the same words concerning the New Testament. St. Jerome said: "Ignorance of the Scriptures is ignorance of Christ";³⁷ and: "If according to the Apostle Paul, Christ is the strength of God and the wisdom of God, He who does not know the Scriptures does not know the strength and wisdom of God."³⁸ St. Ambrose gives this eloquent advice: "Drink the cup of both the Old and the New Testament, because in both you drink Christ. Drink Christ, for He is the vine. Drink Christ, for He is the rock which sent forth water. Drink Christ, for He is the fountain of life. Drink Christ, for He is the river, the stream of which makes joyful the city of God."³⁹ The Teacher and Preacher, who has gained a deep and thorough knowledge of Sacred Scripture, can paint the picture of Christ Jesus for his hearers again and again in such striking colors, as if Christ lived and walked in the midst of them, as if Jesus Christ were set forth before their very eyes, crucified among them.⁴⁰

Our holy father, St. Francis of Assisi, was a man of the gospels; his spirit was the gospel spirit; his sermons were exhortations composed principally of gospel texts; his first rule was a collection of gospel precepts and counsels. St. Francis had imbibed the gospel thoughts, sentiments, precepts and principles to such an extent, that he thought Christ Jesus and breathed Him and lived Him. The Christ Jesus of the gospels was to St. Francis the living Christ, God and Man. Hence St. Francis exercised such an irresistible influence upon the souls of men of his time and of all time.

Sacred Scripture is for the sacred teacher and preacher the most select gallery of marvelous characters, whose lives illustrate the virtues which man needs and must practice in order to please God. Listen to this selection: Abraham and faith; Joseph and chastity; Moses and obedience; David and repentance; Solomon and wisdom; Daniel and fidelity; Tobias and the fear of God;

³⁶ John 5, 39.

³⁷ S. Hier. *Super Isaiam*, c. 1.

³⁸ Hier. *loc. cit.*

³⁹ S. Ambr. *Enarr. in Ps. 1.*

⁴⁰ Gal. 3, 1.

Job and patience; Judith and fortitude; the Machabees and courage; Joseph, the just man; Mary, the humble Virgin-Mother of God; John the Baptist and the service of God; Peter and zeal; Paul and the love of Christ crucified; John the Evangelist and the ardent love of God; Jesus, the Son of the living God, the model of all virtues. There is no virtue, there is no condition of life, for which an appropriate living example cannot be found in Holy Scripture.

For the teacher and the preacher of Christian doctrine, Sacred Scripture is a book, teeming with illustrations and inspiration for the contents and composition, method and manner, of his discourse.

The sacred teacher—ascetic, catechist, preacher—must have a knowledge of human nature, its aspirations and weaknesses; he must understand the psychology of the human heart. He can learn human nature, its aspirations and weaknesses; he can learn the psychology of the human heart under the tutelage of Him, who “created man to His own image; to the image of God He created him; male and female He created them,”⁴¹ and who said: “I am the Lord, who search the heart and prove the reins; who give to every one according to his way and according to the fruit of his devices.”⁴² The writings of Moses and the prophets and the poetical books of the Old Testament, the discourses of our Savior, and the Epistles of the Apostles of the New Testament contain divine masterpieces in which the sacred teacher can gain his coveted knowledge of human nature, of the human heart.

The discourse of the religious teacher and preacher must be natural, practical and popular. That is, it must be adapted to the mentality of his hearers, must meet the needs of the human soul, must appeal to the human heart. Let him study the Parables of the Savior, the sermons of the Prophets, the Epistles of the Apostles, the Book of Proverbs, the Book of Wisdom, the Book of Ecclesiastes, the Book of Ecclesiasticus, and he will learn from the masters of the sacred art how to be natural, practical, and popular. And, what is more, he will avoid the pitfalls of false popularity, of mock naturalness, and of feigned practicalness.

⁴¹ Gen. 1, 27.

⁴² Jer. 17, 10.

These words of Alban Stolz must interest the Sons of St. Francis: "It is self-evident to every Christian that the Savior is the source from which every preacher must procure the substance of his sermons. But it is often overlooked that He in a formal manner is the most perfect model for the preacher, as to how divine truth can be presented in a popular manner, so that from the discourses of Christ, as we find them in the Gospels, a complete science and system of popularity can be formed. . . . I know no preacher of any time, in whose sermons the popularity of the Gospel is so perfectly reproduced as in the sermons of Berthold of Ratisbon. In this respect he stands higher to me than St. Chrysostom; not as if the Franciscan Berthold were a greater genius, but because he, being free from all rhetoric and ostentation, in the most direct and efficient manner desires nothing, seeks nothing and aims at nothing but the salvation of the soul. The Christian preacher, therefore, can study the nature of true popularity nowhere more perfectly, than in the Gospels and in the sermons of Berthold of Ratisbon." ⁴³

The discourse or instruction of the sacred orator should have unction and sublimity. That is, it must have the quality to move the human heart to deep and lasting affections and resolutions through proper motives; it must have the quality to elevate the soul to high thoughts and grand ideas and to fill it with admiration, reverence, worship, and homage. These qualities he must seek in the Sacred Writings. Association with great minds and strong hearts will add to his discourse the qualities of unction and sublimity. But, what minds and hearts had more sublime thoughts and more profound emotions than the minds and hearts of the sacred writers, who, through the charisma of inspiration, were under the immediate influence of Him who is the personified "fons vivus, ignis, caritas et spiritalis unctio." God and His infinite perfections; the terrors of His justice and the condescension of His mercy; the God-Man in His discourses and miracles, in His crucifixion, resurrection, and ascension; the Savior's discourse and prayer at the Last Supper; the oratorical flights of the Prophets and the Apostles—these and other themes

⁴³ Alban Stolz, *Die Popularität des Kanzelredners* (Oesterr. Vierteljahresschrift für kathol. Theologie 1865, 119) in Jungmann-Gatterer, *Theorie der geistlichen Beredsamkeit*; Herder, 1908.

of Sacred Scripture are models of unction and sublimity. The sacred orator can find in the Prophets feeling and pathos; in the historical books of Sacred Scripture he can find life and warmth, energy and strength; in the Psalms he can find the most lively and deep affections of piety and devotion; in the Book of Wisdom and the other poetical books of the Old Testament he can find the wisest and most sublime rules of morality and conduct; and in the Gospels and Epistles the warmest and holiest exhortations, the most eloquent precepts and the most irresistible counsels of perfection.

The ascetic, catechist and preacher must be a man of God-fearing and holy character, of deep love and zeal for souls, of patient, prudent, and tactful conduct. Again he must have recourse to Sacred Scripture. Pope Leo XIII, in his encyclical "Providentissimus Deus," inculcated this, and at the same time pointed out the means of acquiring these virtues: "St. Gregory the Great, than whom no one has more admirably described the pastoral office, writes: 'Those who are zealous in the work of preaching must never cease from the study of the written Word of God.'⁴⁴ St. Augustine, however, warns us that 'vainly does the preacher utter the Word of God exteriorly, unless he listens to it interiorly';⁴⁵ and St. Gregory instructs sacred orators 'first to find in Holy Scripture the knowledge of themselves, and then carry it to others, lest in reproving others they forget themselves.'⁴⁶ . . . It was not to Timothy alone, but to the whole order of the clergy, that the command was addressed: 'Take heed to thyself and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.'⁴⁷ For the saving and for the perfection of ourselves and of others there is at hand the very best help in the Holy Scriptures, as the Book of Psalms, among others, so constantly insists; but those only will find it who bring to this divine reading not only docility and attention, but also piety and an innocent life. For the Sacred Scripture is not like other books. Dictated by the Holy Ghost, it contains things of the deepest importance which in many in-

⁴⁴ S. Greg. M. Regula Past. II, 11; Moral XVIII, 26.

⁴⁵ S. Aug. Serm. CLXXIX, 1.

⁴⁶ S. Greg. M. Regula Past. III, 24.

⁴⁷ I Tim. 4, 16.

stances are most difficult and obscure. To understand and explain such things there is always required the 'coming' of the same Holy Spirit; that is to say, His light and His grace; and these, as the Royal Psalmist so frequently insists, are to be sought by humble prayer and guarded by holiness of life."

What else is our daily meditation but a Scripture study for our own sanctification and perfection, "lest perhaps, when I have preached to others, I myself should become a castaway?"⁴⁸ The life of Christ as told in the Gospels will best serve as the model according to which the "minister of the word" will fashion his own life, that he may be of God-fearing and holy character, of deep love and zeal for souls, of patient, prudent and tactful conduct. If he seek a mere human personage as his model, let him look to St. Paul, whose words alone are an inspiration: "We became so desirous of you, we would gladly impart unto you not only the Gospel of God, but also our own souls";⁴⁹ "But I most gladly will spend and be spent myself for your souls, although loving you more, I be loved less."⁵⁰ Meditation on the pages of Sacred Scripture—true mental prayer—will make of the preacher a man of God, and there is no doubt that he must be a man of God.

The sacred orator, teacher and preacher, finally, must ever remember that "experience amply proves that there is a special grace attached to the words of Holy Writ, and that the truths which he builds upon some text of Scripture, the bearing of which he has mastered and developed, are those which produce the greatest impression and remain longest in the minds of his hearers." For "the word of man is at best dead and incapable of bringing forth fruit unto salvation; but the Word of God is full of life, containing within itself a hidden virtue which persuades and moves. It is, as the Holy Ghost expresses it, a fire which inflames the most insensible, a hammer which rends the heart that is as hard as the very rock, a sword which penetrates even into the most hidden parts of the soul." He must not forget that⁵¹ "this Word of God, this language of Heaven, is contained in Holy Writ, and it is just in proportion as the preacher makes it the foundation of his discourse that he has a right to say with St. Paul: 'In me

⁴⁸ I Cor. 9, 27.

⁴⁹ I Thess. 2, 8.

⁵⁰ II Cor. 12, 15.

⁵¹ II Cor. 13, 3; 5, 19, 20.

loquitur Christus. . . . Posuit in nobis verbum reconciliationis, . . . Deo exhortante per nos.' ”⁵²

Among the sons of St. Francis there are those who have distinguished themselves by the unction and sublimity of their discourses, by the irresistible force of their eloquence. St. Antony of Padua (d. 1231) was a powerful preacher; he delivered his sermons with singular unction and pathos. He preached with such fiery zeal that thousands flocked to hear him in Italy, France and Spain and many were converted from vice to virtue. He spoke as “one having authority.” St. Antony derived this zeal and eloquence from the Sacred Books of Scripture; he was a Scripture student. St. Gregory IX, listening to him preaching, called him the “Ark of the Testament.” St. Bernardine of Sienna (d. 1444) and St. John Capistran (d. 1456) were both preachers of great renown. The former was especially effective in reconciling enemies, in turning hearts of hate into hearts of love. The Word of God proceeded from his lips like a two-edged sword or like a flaming fire. He desired, with all his heart, that his voice should carry like the sound of a trumpet from one end of the earth to the other, in order to call men from the love of the world and its vanities to the love and service of God. The latter instilled such fear of the just judgments of God into the hearts of his hearers that they brought the objects of their sin and vanity and cast them into the “devil’s bonfire” to be burnt. St. Fidelis of Sigmaringa (d. 1622) was a noted preacher. His sermons penetrated deeply into the hearts of his hearers and wrought marvelous conversions, especially from Calvinism. He was the first martyr of the Congregation for the Propagation of Faith. These men were filled with the spirit of Sacred Scripture. They appeared in the sermons sometimes like the thundering prophet of the Old Testament and again like the fiery apostle of the New Testament. The Word of God spoke through them and moved the hearts of the children of God.

Besides these must be mentioned as great teachers and preachers, who were filled with the spirit of Sacred Scripture, the following sons of our holy Father, St. Francis: St. James of the Marches

⁵² Potter, Sacred Eloquence, pp. 222 and 223.

(d. 1479); Theodoric of Münster (d. 1515); St. Joseph of Leonissa (d. 1612); Martin of Cochem (d. 1712), renowned especially for his catechetical instructions; St. Leonard of Port Maurice (d. 1751), the apostle of the Way of the Cross; Thomas of Cora (d. 1729); Ven. Antony of Orvieto, and Ven. Leopold of Gaiche (d. 1815).

But the most renowned of all is Berthold of Ratisbon (1210-1272), whose name was mentioned above. His missionary labors extended to the Rhine Valley, Alsace, Switzerland, Austria, Moravia, Bohemia and Silesia. But he was most active in his native country of Bavaria. His audiences were so large that he preached generally under the open sky, and his influence over these audiences was indescribable. The success of his preaching must be traced to three factors: his saintliness of life, his keen knowledge of human nature, and his profound understanding of Sacred Scripture. His sermons, selections of which have been published within the last century, offer the sacred orator masterpieces in precision, naturalness, popularity, unction and pathos, sublimity, amplification, and powerful peroration. The text of his sermons is replete with Scriptural quotations and examples, well developed and successfully applied. The warmth of the Scriptural spirit rises from his sermon text to soften and sanctify the soul. To the sons of St. Francis of Assisi a study of the sermons of their confrère, Berthold of Ratisbon, would furnish a most excellent example of the practical use of Sacred Scripture especially in Homiletics, the art of sermon production and sermon delivery.

The practical conclusion of this paper is that the sacred orator, the teacher and preacher of the Word of God to God's people—the ascetic, the catechist, the preacher—must be well acquainted with the contents and meaning of Sacred Scripture. He can formulate for himself a program of action like the one herewith submitted.

The sacred orator, teacher and preacher should consider as addressed to himself the words spoken to the Prophet Ezechiel: "Son of man, . . . eat this book and go, speak to the children of Israel";⁵³ and he may apply to himself the commentary of St. Jerome: "Devour this Holy Book by assiduous study, digest it by deep meditation,

A Program of Action

⁵³ Ez. 3, 1.

cause it to become a part of your very substance, before you presume to preach to my people." Daily, diligent, systematic reading and meditation of Sacred Scripture, seasoned with prayer, will furnish the teacher and preacher with a fund of knowledge and a spirit of eloquence that he may say with St. Paul: "My speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the spirit and power."⁵⁴ The words of St. Jerome are worthy of attention: "Often read the Divine Scriptures; yea, let holy reading be always in thy hand; study that which thou thyself must preach. . . . Let the speech of the priest be ever seasoned with scriptural reading."⁵⁵

In the reading and meditation of Sacred Scripture the sacred orator, teacher and preacher, will do well to follow these suggestions.

Let him read and meditate first those parts of Sacred Scripture, which are more intelligible to him, furnish him with subject matter for sermon or instruction, serve to make his sermons and instructions natural and practical and popular, are full of unction and sublimity, furnish great themes and grand thoughts and deep affections, while he reads more cursorily those parts which are more obscure and difficult and less serviceable to his purpose.⁵⁶

Let the sacred orator give much time and thought to the Gospels and Acts and Epistles, which contain directly the greater part of Christian doctrine, and which together with tradition are the very foundation of the Christian religion.

He should make an especial study of fundamental texts of Sacred Scripture, by means of which the truths and precepts of our religion are established and which are found in abundance in any good text-book of dogmatic theology.

He must give special time and attention to the reading, meditation and study of pericopes of Sacred Scripture, more particularly of those which are used as Epistles and Gospels during the ecclesiastical year.

Let him, as sacred teacher and preacher, not use too much precious time in the study of Scripture commentaries, but let him

⁵⁴ I Cor. 2, 4.

⁵⁵ S. Hier. De Vita Cleric. ad Nepot.

⁵⁶ An extensive guide of reading matter from Sacred Scripture for the sacred orator is to be found in Meyenberg-Brossart, *Homiletic and Catechetical Studies*, pp. 102-145.

have recourse to them in so far as they aid him in a better understanding and application of the Holy Writings in his sermons and instructions. For, he must be aware that in the pulpit he is to preach the Word of God and not to conduct a class of Scriptural exegesis. This is the difference in the use of commentaries by the sacred orator and the professor and student of Sacred Scripture. Of course, the sacred orator may at the same time be an intense Scripture student. But for the practical purpose of sacred eloquence he need not and should not consume too much time in the study of commentaries, not more than is necessary and useful for the success of his sacred discourses.

In order to gain a more intimate knowledge of Sacred Scripture and to be filled with its spirit, the preacher of the Word of God should frequently read the homilies of the Fathers and Doctors of the Church, who were both men of profound and intimate Scripture knowledge and preachers of the Word of God, teachers of God's people. If he has no other text of these homilies, the selections of them in the third nocturn of the Breviary will serve his purpose.

Let him occasionally make a comparative study of Sacred Scripture and Liturgy, especially the various sections of the Missal and Breviary, which abound in the use of Scripture thoughts and quotations, explicitly and implicitly. Besides those parts of the Missal and the Breviary, which contain pericopes of the Sacred Scriptures, there are other parts, as the Introit, Gradual, Orations, Antiphons, Responses, Versicles, Hymns, which present a clever intertwining of Scripture thoughts and Scripture words, so that the text of the Missal and the Breviary is often saturated with Scripture.

In all his readings and meditations of Sacred Scripture, let the sacred orator, teacher or preacher, have his pen in hand, so that he may take notes and jot down references which he may file by means of an index card system and which will serve him well in good time. By this means he procures definite thoughts and impressions and his reading and meditation is perpetuated for future use. St. Antony of Padua must have followed such a system, for he compiled the first Concordance of Sacred Scripture. It will be advisable for the preacher to write out in full a sermon explanation of a text or pericope of Scripture every now and then,

in order to render his understanding and appreciation of the text or pericope deeper and more permanent. Of course, there are textual and topical concordances of Sacred Scripture and these are very serviceable to the teacher and preacher. But, it is the personal study and meditation of the Scripture text, seasoned with prayer and perpetuated with the pen, which makes the sacred orator think, breathe and live the Word of God.

In the actual use of Sacred Scripture in sermon or instruction there are several points, which the sacred orator must not overlook, and they are the following.

There are different "senses" or meanings of Sacred Scripture: the literal sense, the typical or mystical sense, the accommodated sense. The Scripture text has that sense or meaning which the sacred writer and more so the Holy Ghost intended.

Practical Directions The literal sense or meaning is the more frequent and, therefore, the one most frequently used by the sacred orator. What he must remember is, that there can be only one literal sense in any given text. But, besides the literal sense, a Scripture text or pericope may have a second meaning, known as the typical or mystical sense. Thus, for instance, the words of Moses concerning the paschal lamb: "Neither shall you break a bone thereof" ⁵⁷ have the literal meaning intended by the sacred writer, and also the typical or mystical meaning intended by the Holy Ghost regarding Christ on the cross, as we learn from the inspired writer of the fourth Gospel.⁵⁸ It is evident that the typical sense cannot contradict the literal sense and that only those texts and pericopes have a typical or mystical sense, which the Holy Ghost intended to have such a meaning and which are certified to have such a meaning by the authority of Sacred Scripture itself or of the Church or of the Fathers of the Church.

Besides these two meanings, there is in reality no other meaning of a Scripture text or pericope. That is, there is no other meaning intended by the sacred writer or the Holy Ghost. Still we speak of the "accommodated sense" of Sacred Scripture, which is the adaptation of a Scripture text or pericope to another purpose or meaning, than originally intended. Holy Mother Church frequently adapts or accommodates Sacred Scripture in this way, as is evident from her Liturgy. Thus, in the Missal and the

⁵⁷ Exod. 12, 46.

⁵⁸ John 19, 36.

Breviary, Holy Mother Church adapts the praises of *Ecclesiasticus* concerning Moses: "*Dilectus Deo et hominibus Moyses, cujus memoria, etc.*,"⁵⁹ to the holy abbot whose feast is celebrated. In like manner the Church adapts and accommodates many texts concerning the uncreated Wisdom to the Blessed Virgin Mary. In the use of the accommodated sense of Sacred Scripture the sacred orator must follow the adaptation made by Holy Mother Church, must never adapt a text so as to obscure or falsify its literal meaning, must not use texts in the accommodated sense as primary proofs of Christian doctrine, must not adapt or accommodate Scripture texts in a playful, trifling, frivolous or blasphemous manner. Preachers, past and present, have sinned against these rules.

The sacred orator or teacher must use texts of Sacred Scripture, which have a direct bearing upon his subject. He will do well to use not only the commonly known texts, but also those not commonly known, since thereby his discourse will be novel and attractive. He must not content himself with merely quoting Scriptural texts, as so many dead letters, but by the means of rhetorical amplification must use the texts to their full extent and advantage. Thus he can often build a sermon upon one text, well applied and well developed. The homilies of the Fathers of the Church furnish examples of such amplification. Such an example is the homily of the fourth Sunday of Advent in the Roman Breviary, written by St. Gregory the Great on the text: "Ye offspring of vipers, who hath showed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance."⁶⁰ Many examples are found in the homilies of the third nocturne of the Breviary. Bossuet, Massilon, Bourdaloue, Segneri, MacCarthy and other prominent preachers may serve as models, from whom this treatment of Scriptural texts may be learned. The treatment of Scripture texts in this manner will lead to the use of collateral texts and will cause the discourse to be replete with Scripture thoughts and Scripture words and Scripture affections and Scripture motives, as was urged above.

The teacher and preacher of the Word of God must quote Scripture texts accurately; he must be conscientious in this matter, because "it is indeed the Word of God."⁶¹ It is best to quote

⁵⁹ Eccli. 45, 1-6.

⁶⁰ Luke 3, 7-8.

⁶¹ I Thess. 2, 13.

Scripture texts in the vernacular only. To quote them in Latin before the usual audience serves no practical purpose and is ostentatious. With equal right the Scripture texts might be first quoted in the original Greek or Hebrew version. This statement is not so true, if the audience is composed of those who speak a language akin to the Latin, as Italian, French, or Spanish. Orators in those countries are accustomed to quote a text first in Latin. The reason for this is, no doubt, that there are no authorized versions of Sacred Scripture in these languages, as the Douay version is in English. There are times, however, when a few Latin words, often repeated in the course of a sermon, may make an indelible impression upon an audience. For instance, the words of St. John the Baptist to Herod: "Non licet—it is not lawful";⁶² or the plaintive cry of the blind man: "Domine, ut videam—Lord, that I may see."⁶³

The judicious use of a text or of several texts of Sacred Scripture in the peroration of a discourse will often be like the last thrust of a "two-edged sword, reaching unto the division of soul and spirit."⁶⁴ A striking passage of Sacred Scripture in the peroration of a sermon will often act like a flash of light upon a darkened mind, or like a thunder clap upon a deaf ear, or like a violent quake for a hardened heart. We must never forget that Scripture words are as sacramentals and have a distinctive force and power to move the hearts of the hearers.

These paragraphs offer suggestions on the practical use of Sacred Scripture to the priest or religious, who devotes his life to the sanctification and salvation of souls by the preaching of the Word of God, or the teaching of Christian doctrine, or ascetical direction. In Ascetics, Catechetics and Homiletics the practical relation is between the man and the Bible, the God-given Book, in which we find the word of God and the Wisdom of God.

If the sacred orator or teacher is a man of the Scriptures, if he reads and meditates in the Holy Writings diligently and constantly, if the Holy Book is his handbook and he becomes imbued with its spirit and meaning, he can successfully, with the grace of God, carry out the command of St. Paul, which was spoken to Timothy and may be addressed to every preacher of the Word of

⁶² Mark 6, 18.

⁶³ Luke 18, 41.

⁶⁴ Hebr. 4, 12.

God: "I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by His coming and His kingdom: Preach the Word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears; and will indeed turn away their hearing from the truth, but will be turned to fables. But be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry."⁶⁵

This charge of the Apostle has a very definite meaning for the sacred orator in these days of modernism, ethical culture, Christian science, new thought, free thought and free speech and free love. And the preacher or teacher, who is a man of Sacred Scripture, who speaks "not in the learned words of human wisdom, but in the doctrine of the Spirit,"⁶⁶ has "the power of God and the wisdom of God,"⁶⁷ in order to meet and combat the false doctrines and evil practices of his times. The preacher and teacher, the sacred orator, who is a man of Sacred Scripture, in his sermons and instructions, shall be like to him of whom it was said: "He was a man full of faith and of the Holy Ghost. . . . And they were not able to resist the wisdom and the spirit that spoke."⁶⁸

DISCUSSION

FR. FULGENCE MEYER.—By weaving so many pertinent and striking Scripture texts into his excellent paper, Fr. Bede has beautifully exemplified what he preaches. It is evident that he himself has long been accustomed to look upon and to use the Bible, according to one of his quotations, as "*sacrae eloquentiae potissimus fons*"; and that, in the words he cites from Ezechiel, he has eaten and digested the Book of Books not a little. Such a treatise is not the spontaneous generation of an hour, but rather the happy result of years of familiarity with the Bible.

In the conferring of sacred orders, the book of the holy gospels, emblematic of the Bible, is handed by the bishop to the candidate three times: at the lectorate, subdiaconate, and diaconate. This is not an idle but a very significant ceremony. It means that the future priest should handle the holy Bible not only casually and merely in public service, but that it should be his continual study and inspiration. As Fr. Bede expresses it so well, the Bible should be "the teacher's and preacher's handbook, written by the finger of God."

The Church Gives the Levite a Hint

⁶⁵ II Tim. 4, 1-5.

⁶⁶ I Cor. 2, 13.

⁶⁷ I Cor. 1, 24.

⁶⁸ Acts 6, 5, 10.

If your Fr. Provincial, for instance, presented you with a book of moral theology on your saint's day; then again on your birthday; once more at Christmas, giving you a copy of the same book each time, you would be convinced that he wanted you to read and use the book often and much. Such is the Church's manner and intention in tendering the Bible so insistently and impressively to the prospective priest.

It is a sad but perhaps not an unprofitable reference to mention, that in the frightful ceremony of the public degradation of a disloyal priest, as given in the Pontificale Romanum, a very painful part is the forcible taking away of the Bible from the hands of the unfortunate man. The Church has found him to be unworthy of possessing and handling the holy book which she had entrusted to him at ordination, and consequently wrests it from him. This must hurt, to be officially deprived of the Book of books. But there are ever so many priests in good standing who practically deprive themselves of the Bible, for they hardly ever read or study it with attention and care. And still it would mortify them to death were they officially parted from it.

The Holy Fathers call the Bible *ἡ βιβλος*, "The Book." If ever there is a commendable ambition to be "lector unius libri" in a sensible way, it is that of the priest with reference to the Bible. Of him as a preacher of the

The Book Word of God will be verified the words of the first psalm: "Blessed is the man who . . . on His (the Lord's) law shall meditate day and night. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season."

Because of his acquaintance with, and his adroit use of the Bible in his sermons the adversaries of the Lord will fear him and have a dread of his power. If, however, his preaching is not supported by, and drenched with the Scriptures, his discourse may tickle the ears, entertain the fancy and please the emotions, but it will bring about no improvement in faith or morals, nor will it inject any fear into the heart of the enemy. Our great St. Antony was styled "*malleus haereticorum*"; but he was also known as "*arca testamenti*"; so much so that it was said, in case the whole Bible were irretrievably lost, Antony could retrieve the entire loss by his faithful memory of the complete Bible. Anyway his first-mentioned title was conditioned by the second one.

Fr. Bede uses a happy expression when he says that the words of the Bible are almost sacramental. The sacramentals are known to work not *ex opere operato*, but *ex opere operantis*. The mere mechanical reading of the Bible

A Simple and Pleasing Style brings no results. The reading must be done with the right intention, with proper attention and diligent care.

When so done the influence of this unceasing Bible reading and study will discover itself in the first place in the preacher's language and style. There will be nothing stiff, stilted, affected, or labored there, but the wording and phrasing will be simple, clear, fresh, and engaging. Happy illustrations from everyday life, after the manner of our Lord, telling comparisons, pregnant allusions, picturesque metaphors, interesting, appealing and instructive stories will furnish his style with a pleasing variety and fascinating color, and will render it in the best sense truly popular: fit to please the people, teach the people, and move the people.

Without an appearance of boasting it may be said, that in popular preaching, in the proper sense of the word, our Order has always been, and is to-day not inconspicuous. This is due to a great extent to the influence of

The Secret of the Order's Popularity

the Bible on the style of our preachers. Our holy Father St. Francis is easily in the lead in his wondrous reproduction of the style of Christ. A little word in his rule for the Friars indicates how much he patterned himself after his Master in preaching: "quia verbum abbreviatum fecit Dominus super terram." In giving his brethren directions for effective preaching he merely refers to our Savior's method, assuming that the bare reference would be sufficient, since the Friars would certainly not want to preach differently from our Lord.

A noted Jesuit Father, in a highly responsible position, was heard to say at a recent festive gathering, that after the Bible no book has ever interested and pleased him so much as the "Fioretti" of Franciscan fame. The style of the "Fioretti" is that of St. Francis, which he acquired through his continuous study of, and meditation on the words of Jesus in the gospel. May his brethren never depart from its holy simplicity and unctuous persuasiveness.

Style alone, however, is insufficient to produce the effects of genuine eloquence. The subject matter of a discourse is equally, if not more important than mere style. What a teacher, especially a religious teacher needs above all is sincerity and authority. The unmatched paragon of sincerity in public speaking is He Who enjoined upon His followers, that their speech should be: Yea, yea; No, no, without

The Ring of Authority

any quibbling or cavilling, without reticences or concealments. And nothing lends so much authority to religious utterance as the words of the Bible. With the Word of God to back him the preacher can truly feel that God and he form a majority against all gainsayers. Amid the many heated discussions anent the Bible's weight and value, going on continuously outside the Catholic Church, the words of the Bible always keep on having a ring of their own for all civilized people, a ring of power like the thunders of Mt. Sinai of old, duplicated by no other voice, past or present. They demand awe, deference, and compliance.

Even our public secular men, when they aim to say something forceful and and unescapable in their political speeches, show a decided partiality for the Bible. Lincoln's proclamation in the slavery question, that

They Like the Bible

a house divided against itself can not stand; and Bryan's dramatic exclamation: "You shall not crucify mankind on a cross of gold!" are well-known examples of the power of Scriptural citations or allusions over secular audiences. Why should the same power not be amply used in the attempt to sway a religious gathering?

Some priests shrink from using Bible passages merely because they are so well and generally known. For this very reason they can be employed with greater effect, provided they are wisely and cleverly applied. The two instances I have just cited illustrate this. There is no doubt, too, that the most popular secular newspaper writers of our day in this country, whose syndicated articles are widely read and, incidentally, highly paid for, have learned much of the simplicity, beauty and vigor of their style from the Bible. Even aside from its divine origin, and viewed merely as human literature, the Bible is unequalled as a source of inspiration and a model of manner.

Spiritual writers tell us, that in prayer it is more profitable to elicit one pious act often than to make many different acts but once. Similarly there is frequently a greater advantage in reiterating and in dwelling on one clear,

The Continuous Drop Hollows the Rock

telling, and trenchant Scripture passage or text, than in heaping various texts in large numbers. By repeating to him, in season and out of season, the text: "What doth it profit a man, if he gain the whole world, and lose his own soul?" (Matt. 16, 26) St. Ignatius made a saint out of Francis Xavier. One drop of water hitting often enough on the same spot will pierce a stone; whereas a million drops poured over the stone at once will leave no trace. Cato of Roman fame was guided by this psychological law in his celebrated: "Caeterum censeo Carthaginem esse delendam."

What was most remarkable about our Lord's way of preaching was that He spoke as one who had authority. The priest is, as St. Bernard puts it, Christ's double (alter Christus). If he is going to reproduce Christ in His

The Preacher is Christ's Delegate

authoritative preaching, he will have to imbue himself thoroughly with a knowledge of Christ's life and conduct, in its divine and human phases, of His doctrines and maxims, of His type of speech and method of language. The only way to so imbue himself is by reading and studying the Bible day and night; not a part of it, but the whole Bible; for the Old Testament exhibits Christ in prophecy and preparation almost as distinctly and winningly as the New Testament describes Him in reality and accomplishment.

Fr. Bede's quotation from St. Jerome is to the point: "The ignorance of the Scriptures is the ignorance of Christ." To a delegate of Christ no reading must be so interesting, captivating and stimulating as the divinely inspired

"Not to Know Scripture is not to Know Christ"

descriptions and detailed records of Jesus' life and personality, written by those who were closest to Him and intimately conversant with His spirit. No merchant must scan the market reports more attentively, no banker must watch the money fluctuations with greater interest, no sportsman must be keener in receiving the reports of the races and the various athletic contests than the priest is intent on getting a larger, clearer, and deeper knowledge of Jesus Christ.

The more the priest learns of Jesus Christ, the more he grows to love Him. He loves the Master not in a vague, hazy and merely mystic manner, but he

To Know Christ is to Love Him: To Love Him is to Know Him

has for Jesus a very personal, a distinctly human, a warm and worshipful love. The more he loves Christ, the more he desires to know of and about Him. And the more he loves, and the better he knows Jesus Christ, the closer duplicate the priest will be of Him in his conduct as well as in his private and public utterance. This means he will speak with the high authority, the sweet unction, and the winning persuasiveness of our Lord.

St. Jerome tells us, that friendship either joins such as are alike, or it renders alike those whom it unites. Love and admiration beget imitation. Every day we observe this in secular fields. Why should the priest be less eager to know and copy Jesus Christ than the ambitious politician or the aspiring athlete are to learn and copy the tactics of their respective champions or leaders?

Brother Juniper, one of the companions of St. Francis, in his love for the man of God imitated his personal mannerisms, going so far as to time his coughing and expectorating after his model, until Francis called a halt to his excessive imitation. It was an evidence in a man of holy simplicity of the power of love to produce imitation. In observing and copying our Lord's

Brother Juniper Coughs

habits and methods, which are learned chiefly from the Bible, no priest can be guilty of excess. When reading the Life of Dr. Johnson by Boswell—to cite a secular example—a priest can hardly help wishing he could be so worshipfully attentive to every detail of conduct and manner and views and principles on the part of his divine Master as Boswell discovers himself to be with regard to his hero: and a priest has infinitely more reasons for worship and admiring observation than had Boswell.

In one of his essays Orestes A. Brownson relates, that the best sermon he remembered ever having heard was delivered by a priest who had a strong foreign accent and who mispronounced ever so many words and hardly had one correct English sentence in his whole discourse. The subject of the sermon was "The Sign of the Cross." What rendered it so effective was the evidence that the preacher was intensely in love with Him Who hung and died for us on the Cross.

What deters some priests from reading and studying the Bible more assiduously is the fear of its difficulties and obscurities. But we must hold that by far the best parts of the Bible are the clear and very evident passages of it; and that there is nothing of vital importance contained in the obscure portions that is not substantially conveyed by the obvious places of the book. For homiletic purposes, then, it is best to dwell on the lucid and patent passages in preference to the cryptic and difficult ones.

It is also more advantageous at first to read the Bible without a commentary. The homiletic help one derives from personal study, research, and meditation is usually more gratifying in its finding, and more effective in its communication to others than help supplied by commentaries. Still, after personal investigation of Bible places has exhausted its resources, good commentaries will prove grateful and helpful for being studiously handled. No two minds run or work altogether alike. What escapes the one may be found by another.

Mr. Marshall, late Vice-President of our country, was found dead with a copy of the Bible, that had slipped from his fingers, beside him. He always had been fond of the Bible, and found it to be the source of his best strength and influence as a public speaker. Quite a number of priests die suddenly. Why is it not mentioned that the Bible lay aside of them when they were found dead? Because this is something quite ordinary for the Catholic priest to have the Bible, in the form of his breviary, beside or near him at death. Happy the priest whom death overtakes while he is fingering "the Book." During his priestly life and ministry it will no doubt have communicated to him what the great Leo XIII, in his immortal encyclical "Providentissimus Deus," styles the Bible's "nervosam victtricemque eloquentiam."

FR. ANSCAR ZAWART.—We have long been accustomed to admire the wisdom of all that Fr. Bede says and writes, especially regarding the power, the art, and style of preaching. I know he does not expect me to further compliment him, for he is well aware of my sentiments in this respect. Homiletics is the field in which he appears as an expert. Due to this fact, it seems to me, the greatest stress in his paper was laid on homiletics, whereas the other two elements received somewhat meagre attention.

I should have liked Fr. Bede to balance his paper by giving proportionate treatment first, to the use of the Bible in ascetic theology, then in catechetics, and finally climax it by a treatment on homiletics. We Franciscans

The Bible in Our Monasteries

receive an ascetical training daily in the reading of some part of Scripture at table. Father Fulgence has called attention to the great ascetical value of the Scriptural reading in the daily office. The Rule of St. Francis, as all know, is but a stringing together of texts from Scripture, therefore proving a splendid ascetical text-book worked out on Scriptural lines. The whole life of St. Francis may be called a Scriptural life, a characteristic in the Poverello noticed by Fr. Bartholomew of Pisa and minutely described by him in his "De Conformitate Vitae B. Francisci cum Dno nostro Jesu Christo." The Order of St. Francis was the first that was completely based on the Gospel, and this to such an extent that the early Friars were described as men who led an apostolic life. Even the appellation "Order of Penance, Life of Penance" for the Third Order meant, at least in the mind of St. Francis, nothing else than a life strictly according to the gospel.

Speaking of catechetics and the use of the Bible, we must allow pre-eminence to the Blessed Peter Canisius. Catechetics seems to have been for centuries a neglected field. Nevertheless we may be certain, that as the Friars thought

Catechetics

it their first duty to preach to the common people and not to schoolmen, their sermons and sermonettes took on the form of catechetics; that is, explaining in simple and readily understandable language the doctrines of the Church. They are the originators of the 'Biblia pauperum,' i. e., the Bible in pictures with brief, popular explanations. And in their instructions they used examples and illustrations from the Bible, for sayings, anecdotes, quotations from Scripture were the order of the day for them; on them they had been fed in the monastery, and this spiritual food they readily dispensed to all with whom they came in contact.

The Capuchin Martin Cochem is an outstanding example. His writings and instructions abound with Scriptural illustrations, allusions, and anecdotes, and history proves that it was he who in his day supplied the devotional life of the people with nourishing food. I feel bold to say that he is the greatest catechist of the Franciscan Order. Why should we Franciscans not be the first and the foremost in the practice of giving to our people catechetical sermons? We know that this simple method of preaching is now being employed in quite a number of dioceses, and catechetical sermons are far more easy to preach than a learned discourse, and more to the point than a frequently ill-prepared so-called talk. Catechetical sermons, at least at the low mass, will bring order and system into our preaching.

Homiletics is a wide field in which the Franciscans have at all times been among the most eminent. Still, I think, Father Bede should have stuck closer to his point by treating of what might be called 'scriptural homiletics.'

Homiletics

Very much that goes under the name of 'homily' is anything but that. To get a clear idea of a homily, Schaefer, Keppler, Fonck, Meyenberg, Mausbach, etc., might be consulted with profit. It is not quite fair to read the Sunday gospel, take from it a text at random, and then make some remarks without explaining at the same time a single text. I beg to differ with Father Bede when he says that we should not make use of commentaries on the Bible. I think that the 'Homily' will be so much the better, the more commentaries on a particular extract have been read and studied. Bernardin of Piconio, O.M.Cap., after explaining the scriptural text, gives a number of outlines or sermon schemes, that cannot

but prove attractive if consistently adhered to. The reason that not more homilies are preached is that we Franciscans are as indolent as others in studying the Scriptures, and that we are satisfied with some second-class sketch of a sermon book. One of our Lectors used to tell us that he would be heartily in favor of consigning to the fire all sermon books. Whoever takes pains to study Sacred Scripture will be surprised at the marvelous results achieved when presenting the explanations of the commentators and his own to his people. But there is the rub. Old men have told me that they have not yet read the entire Bible, and have done even less in resorting to the commentators. A chapter from the Bible every day keeps a man informed and makes him gain an indulgence perhaps without his being aware of it. Again one should not be afraid to attack the books of the Old Testament. Characters from the Old Testament will yield an excellent course of Lenten sermons. Think of Elias, Jonas, Jeremias, Abraham, etc.

Fr. Bede has mentioned St. Bonaventure, St. Antony, and Berthold of Ratisbon as great preachers of the Franciscan Order. Many more Franciscan names could have been mentioned, but Fr. Bede was correct in not con-

Franciscan Preachers sidering his treatise a historical paper. We are less interested in names than in the method which the Franciscan Order characteristically employed in *Scriptural homiletics*. The method of Berthold of Ratisbon, though he was far-famed as a preacher, is not sufficiently known. The first critical edition of his sermons was begun some time before the war by Dr. Ephrem Baumgartner, O.M.Cap., but owing to his untimely death the work was interrupted. It is now being continued by the equally able Dr. Hilarin Felder, O.M.Cap. This work besides the sermons is to contain a study of Berthold's method and manner. In respect to St. Bonaventure, I think that his eminence does not lie so much in his oratorical skill. Lemmens in his life of Bonaventure says of him: "He was no popular speaker like Berthold of Ratisbon or Antony of Padua, for whom no church was large enough and who preached to thousands of the faithful assembled in the fields. The sermons of our Saint lack the imagery and thrilling descriptions, the concrete applications which hold the phantasy of the populace spell-bound. With the exception of some homilies, most of Bonaventure's sermons adhere to the scholastic method so much in vogue in the 13th century." (P. L. Lemmens, O.F.M., "Der hl. Bonaventura," p. 132, Art seiner Predigt. Muenchen, 1909). With St. Antony the case is different. Among the Friars, he might be called the scriptural orator *par excellence*. As in almost every other case, so here too we have but meagre sketches of the sermons of St. Antony. But these sketches, insufficient as they are to give us a clear idea of his preaching, abound with scriptural references and texts. We may truly say that he had the Bible at the tip of his tongue, and that for every statement made he could most readily find some Scriptural sentence or occurrence in confirmation of it. Because of his knowledge of the Bible, Gregory IX, who had the greatest respect for the Seraphic Patriarch, nevertheless said of the young Friar Antony: "Arca utriusque testamenti est hic et divinarum scripturarum armarium." This knowledge of Holy Writ at once fitted Antony to write the first Biblical Concordance. The book with which we find Antony pictured from the earliest days is the Bible and it is to illustrate his abundant Biblical knowledge. What we have said of Antony of Padua might be said in the same measure of Lawrence of Brindisi. It is matter for regret that his sermons also lie in the Capuchin archives at Venice, as yet unpublished. Would that a future meeting of the Franciscan Conference, dealing with Homiletics, would develop this phase of the Friars' activity in the fullest

possible way. A historic paper, as we have had them in the last three conferences, would prove in a similar manner as hitherto a revelation of what the Franciscans have done in this particular field. What we wish to get at the bottom of, is to find, whether there is not to be traced on the hand of historical investigations a method of preaching that must be styled characteristically and exclusively Franciscan, and that at once singles out the Friars as the possessors of an eloquence that is all and entirely their own. What is the secret? What is it that in the past has made the sons of St. Francis the most popular of preachers? I for one cannot believe that the so-called *Capuchinade* has secured them this distinction.

FR. RAPHAEL M. HUBER:—Might it not be worth while for us to make more attempts to get the Catholic doctrine concerning Scripture questions before the American public, by making a judicious use of the daily and periodical press? Our people expect us Catholic **Making the** priests to get our viewpoint on important questions of the day, having a religious phase, before the general public, and **Truth Known** we deprive ourselves of a valuable opportunity to teach and champion the truth if we fail to voice the teachings of Mother Church through the channels of public thought such as our newspapers and periodicals represent. Of course, this must be done with due regard for ecclesiastical legislation on these matters.

REPORT OF THE COMMITTEE ON RESOLUTIONS

The Committee on Resolutions of the Franciscan Educational Conference begs leave to submit respectfully the following Resolutions:

1. To the Holy Father Pope Pius XI. we pledge loyalty and obedience in all things, and especially in whatever the Church legislates on the subject of Bible Studies, and we humbly thank the Vicar of Christ for His Apostolic Blessing so graciously bestowed on our Meeting held in this Holy Year of Jubilee.

2. We likewise extend our thanks to the Most Rev. Fr. Bernardine Klumper, O.F.M., Minister General of the Friars Minor, for his fatherly support and words of encouragement addressed to us on this occasion.

3. To the Rt. Rev. Francis W. Howard, D.D., Bishop of Covington and Secretary General of the Catholic Educational Association, we offer our thanks for opening our Meeting with his inspiring and encouraging address.

4. We gratefully acknowledge the generous aid of our Very Rev. Provincial Superiors in making possible our deliberations, and we humbly submit our work for their blessing and approval.

5. The Conference offers a vote of thanks to the Very Rev. Provincial, Fr. Edmund Klein, O.F.M., to the Very Rev. Rector, Fr. Urban Freundt, O.F.M., and the community of St. Francis' Seminary for the very hearty welcome and the generous hospitality tendered us during our happy sojourn in their midst.

6. Since the Lord has seen fit to call from among us our beloved Confrère, Fr. Philip Marke, O.F.M., a charter member of the Conference and a loyal friend in all our undertakings, we desire to give expression to our sincere appreciation of the sterling qualities of the eminent Franciscan educator.

7. Whereas the achievements of the Friars of the past in the field of Biblical Studies are a perennial source of inspiration to us, we are determined to follow carefully the trail blazed for us by our illustrious predecessors in upholding immune the Bible from the insidious attacks of non-Catholic opponents, and in promoting positive work along the lines laid down for us by Holy Mother Church.

8. We earnestly recommend to our teachers that in training the students in homiletics they insist on the Biblical content of the sermon, and inculcate the proper use of the Scriptures for preaching the word of God; also that the teachers of Scripture conduct their Bible classes as indicated in the papers read at this year's Meeting.

9. The Conference humbly requests the Very Rev. Provincials to provide for a succession of well-trained teachers of Holy Scripture, i. e., men who will be familiar with the best approved methods, thoroughly grounded in Oriental languages, and conversant with Patristic literature and other Biblical studies.

10. The assiduous use of the Holy Scriptures, both in giving ascetical instruction to our students and in the public and private spiritual reading of the Friars, is heartily recommended as the supreme source of solid doctrine.

FRANCISCANS AND CONTEMPORARY EDUCATIONAL IDEALISM¹

FR. THOMAS M. SCHWERTNER, O. P.

Editor of The Rosary Magazine.

The Report of the Sixth Meeting of the Franciscan Conference—a substantial, well-printed volume of two hundred and thirty-two pages—is one of the most pleasant and encouraging documents it has been my good fortune to peruse in many a moon.

I call it a document because it has grown out of the Franciscan soul and will ever remain eloquent of the ideals and ambitions of the sons of St. Francis in days which are occupied with so many diverse things that, in the very nature of the case, they are often treated in a slipshod, offhand, superficial manner. When the history of the development of Catholic education in these United States comes to be written, this Report, as also its five elder brothers, will prove to be a veritable storehouse and quarry of first-hand, authoritative information.

It is a pleasant work to read because there is abundant evidence on every page that the individual papers were carefully prepared by their respective authors. One need not read very far into any one of them before coming to the unescapable conclusion that the writer was determined above all things else to give not only a comprehensive view of his subject but also to put it before us with all the graces of style and diction. Evidently, those responsible for this publication dreamed of a wide circle of readers, and as a consequence, each writer was impressed with the necessity of presenting his subject in as readable and entertaining a manner as possible. There is a balance, poise and equilibrium in each of these papers which proves beyond the shadow of a doubt that the writer was bent on creating a finished thing, a cameo. There is no loose, slipshod writing here; no use of shopworn expressions, on the one hand, nor any vain hankering after some of those words which are overstressed for a brief space in

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newspapers and publications that appeal to the unthinking crowd; no wide generalizations; no use of mere rhetoric for the sake of fine writing. These writers had something to say. They believed that what they had to say was of worth to the thinker. They sought—and succeeded—in saying it in terms that convey their conclusion in a clear, unforgettable way. This, then, is one of the charms of the individual papers.

This volume is encouraging in what it summarizes and what it promises. This Sixth Report proves beyond cavil that the Franciscans in the United States are earnestly minded to make a place for themselves in the Catholic educational world. I do

Franciscan not mean to say by this that they have not held
Conservatism their own in the past with the other religious
 Orders of our land. In their schools—that is, in the schools intended exclusively for students of the Order—they have maintained in America the best traditions of their Order, and no American Franciscan can ever lay at the door of his Order's educational program any deficiency in his own mental formation. But this Report proves that forsaking their own schools the Franciscans are preparing themselves to carry into the educational world as such the ideals on which they have been formed; they are girding themselves up to carry the riches they have enjoyed at home to a world which is famishing for the bread of truth; they are seeking to form men who will speak with power and authority to a world which is only too frequently entrapped by glib talkers, comfortable thinkers and polyannish educational exhorters. The Franciscans do not mean to do the world the dubious favor of sending out intellectual bonesetters. For if there is such a great lack of serious thinking in our own land it is because many educators have never learnt the art themselves, or at least, have not succeeded in communicating it to their students. This is precisely the weak spot in the American system of education. We gorge the minds of our young with a mass of facts which students are not taught to assimilate, coordinate and build up into one tightly cemented whole.

Anyone familiar with the five first volumes of these Reports, as also with the present one, will see that the Franciscan educational swing has been upwards all along. It is interesting and instructive to compare the first Report with the present one, and to note

the constant improvement not only in the content of the papers themselves but also in the ideals consistently held out and in the methods adopted to attain them. I believe it is safe to say that no other religious body in America, whether in the Catholic Church or out of it, has during the same period of time made such a consistent and concerted effort to push forward, nor has any of them succeeded so gloriously. There are more than enough evidences in these six reports to show just how this upward march was set on foot and how it has progressed. It is one of the most beautiful pages in the history of American education.

This Report does not only summarize Franciscan idealism during the last six years but it also promises golden things for the future. Perhaps, the most striking thing about all the Reports, but more specifically this one, is the forethought, the care, the prudence exercised in adopting measures of advancement in educational matters. There is nothing bungling, nothing hasty, nothing slipshod in the plans laid down as a program for the future. Evidently, the men at the head of the Franciscan Conference are not only profound scholars, but, better still, men with the real academic spirit and the statesman's far-seeing eye. They seem to be impressed with the conviction that they are not building for the immediate present but that they are laying foundations upon which coming generations will rear schools which will be not too entirely unworthy of those glorious educational achievements which we associate with the medieval world, and more particularly, the medieval universities.

As a consequence of this desire to build solidly and well we find that not the least interesting thing in this Report is the freedom of discussion allowed to the Friars who participated in the deliberations of the various assemblies. Everybody seems anxious to find out the best thing possible. Therefore, no suggestions is ever out of order, no suggestion seems just merely dragged in by one who had been appointed by his superiors to say something about a given paper, whether in praise or dissent. To me the discussions are highly interesting and significant. In their own way, too, they show very plainly the academic aspirations which seem to be general amongst the Friars. Frequently the remarks are very pointed and direct. Generally, they are full of a shrewd

wisdom which comes as much from a study of books as from a study of men and their ways. Apparently, many of the Friars have been using their few free moments to read up assiduously on educational matters—at least, their comments and suggestions would lead one to believe as much.

Just because these educators are so much in earnest, just because they do not mean to give way to much of the educational sentimentality and hysteria which ruin our public school system, and to some extent our parochial school system, just because they keep their eye on a future whose educational demands will become more rigorous and exacting day by day, this volume is highly inspiring in what it promises. I have no doubt but that the coming Reports will show an improvement upon this one. That is precisely what these educators intend. For they are not foolish enough to imagine that they have finished their work or realized their ambitions. They have the genuine pedagogical spirit which consists in firing young and ardent minds with the belief that the best is too poor to be used in such a sublime work as the educational formation along Catholic lines of the generations to come.

It is very interesting to compare the idealism and progressiveness of this Report with that of some of our secular educational institutes and organizations. Whereas here we have a body of men ensouled with the one principle of bettering their system at all costs we find in most secular reports of educational conventions an unsatisfied itching to vent new pedagogical isms and untried fads. Here we have men who do not discard the precious things of the past but simply fit them to new uses—whereas in most of the reports of secular educational bodies we find a frank disdain of the past and an overweening satisfaction with the latest theories. Here we have men who whilst traditionally conservative, are not so irretrievably hidebound that they cannot fit into their system without undue jarring, the latest and best. Amongst other educators, as a rule, we find conservatism in just one thing—a decided unwillingness to be the last to exchange the old and tried for the new and problematical.

I believe these few words suggested to me by a reading of this Report will be found to be substantially true by anyone who takes the time to read it carefully. The Sixth Report is in very truth a valuable document which summarizes the herculean educational

work of the Franciscan Friars during the past six years—a document which contains enough substantial matter of a forward-looking kind to make it in the full sense of the word a harbinger of a splendid future dripping with the best promise.

The general topic for discussion last year was the language element of education in all its phases and aspects. Now, it seems strange to me that this topic did not come up sooner for discus-

**The
Science of
Language**

sion before the Conference. For by their very calling the Friars must excel in language inasmuch as they are “preachers of the Word.” And just because it is their vocation to preach to the faithful theirs must be a grasp beyond the average, of the common idiom. If all great things are simple, just as all great men are essentially simple, then it follows necessarily that a really good preacher can be gauged by his simplicity. Any man of average intellectual capacity can, after the merest kind of handbook drill in philosophy or theology, juggle technical terms. But our people do not understand the terminology of the schools. To translate these terms into a language, clear, crisp, correct, idiomatic, picturesque, appealing, alluring, is the work of a real stylist who knows how to think. To be able to make a parable of irresistible color out of some scholastic terms or distinctions is a most enviable kind of a art. To do so one must know his mother tongue, its capacities and potentialities, its powers of stretching and being stretched, its varying and various shades of meaning. To be orthodox and clear at one and the same time is a matter of long practice and much thought. For did not Cardinal Newman say years ago that the English language is undeniably Protestant? Hence to make it Catholic is very much akin to what St. Paul did when he poured the new message of Catholicism into the languages of the old pagan world. And there is one difference, that whereas the classical grammarians did not quarrel with St. Paul over the “holy violences” he did to the grammar and syntax of Latin in order to make it Christian, the purists of our own day would soon find fault with any preacher or writer of English who should set aside or notably violate the rules of the spoken or written art in order to convey his Catholic meaning.

It is not to be wondered at, therefore, that given these ideals the Franciscans from the very beginning have been “lords of

language." St. Francis himself set the example and in the written words of his that have come down to us we find the *lingua toscana* at its best. The same thing appears in the *laudi* of the first generations of Franciscans.

This intensely interesting contribution of the Franciscans to our general sum of knowledge is brought out fully in Father Lenhart's able and substantial paper upon "Language Studies in the Franciscan Order." We have long since learned to appreciate everything that comes from his erudite pen, and here we find him at his best, not only providing us with vast stores of recondite information, but exemplifying in his own writing that which he extols in the labor of the brethren of the past. "The Science of Language" by Father Hartung, and "The Art of Language," by Father Archambault, are nothing else than profound and philosophic studies on the theory of language as understood and applied by the brethren during seven hundred years. Both these writers in their own chaste style with incisive clearness amply prove what they set out to prove. Father Klein has some sage remarks on the "Best Way to Teach Literature." Now much has been written on this subject but I venture to say that few men have succeeded so well in showing just how to go about teaching a man who has no native appreciation for the fine things in literature how to acquire an authentic taste and appreciation. This paper naturally opens the way for Father McCarthy's, in which he points out the best way to train the *blé qui lève* how to get its message before the people. If the principles laid down by him and the methods suggested be consistently followed out, I believe that before very long the Franciscans shall exercise a very distinct and marked influence upon the religious literature of our day and country. As a kind of pendant to this entire discussion we have another article by Father Lenhart, on "The Bibliographical Institute amongst the Franciscans." There is all the love of a real bibliophile palpitating here, and in such a degree as would have warmed the heart of Robert Holcott or, in our own day, Eugene Field.

I have tried in these pages to register the impressions produced upon me by a reading of this Report of the Sixth Meeting of the Franciscan Conference, and have merely hinted at the riches that

lie buried between its covers. Of course, educators will be the first to see the value of just such a work which in its sweep and comprehensiveness on the study of language is almost encyclopedic. They, too, will be the first to surrender to its high idealism and to draw profit from its almost inexhaustible fund of practical suggestion. It will open up for them new vistas of thought and help to dispel some of that prejudice for medieval institutions—and those corporate bodies that have existed since that far-off day—which, somehow, has persisted to our own day. It will teach the newest generation of pedagogues a salutary reverence for the achievements of the past and will inject into them a needed dosage of caution regarding the new hypotheses which are projected on the educational world today with so much facility and fecundity.

But students themselves will be fired by a reading of this Report with a higher resolve to use their talents to the full and prepare themselves to the very best of their ability—as did their religious forbears—for a work which is all the more difficult and delicate because of the very complexity of our modern life. And if this Report does no more than that for the growing up generation it will have justified the wisdom of those who projected the Conferences and reward the efforts of those who have undergone the drudgery of putting these papers within the reach of all.

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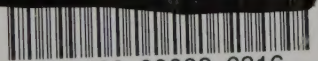
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